

Calvinist Contact

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Luther College to open international languages centre

Angela Terpstra

REGINA, Sask. — In the past, Canadians needing intensive foreign language training have often had to go to the United States. Luther College, a federated college of the University of Regina, is going to help change that. Beginning in the summer of 1988, Luther will open a Summer Centre for International Languages, the first centre of its kind in Canada.

Luther College, located on the main campus of the University of Regina, is a college associated with the Evangelical Lutheran Church of Canada. It provides degree programs in federation with the university to almost 600 arts and science students annually.

"Luther College is excited about the centre. It will be a language training centre of the highest calibre and will make a significant contribution to the whole nation as well as Saskatchewan," Academic Dean Ronald Miller said.

Business, industry, government, universities, churches with foreign missions and other organizations with employees who should be conversant in particular foreign languages and customs, will all find the centre helpful. As well, individuals who want to learn

languages for a variety of personal reasons will also be welcomed at the centre.

The centre will offer intensive study of selected international languages not normally available during the summer months in Canada. The goal is to take students from little or no knowledge of a language to a measurable level of working knowledge in six to eight weeks.

Individual languages may be taught at more than one level as the program develops. Instruction will be on a high academic level to allow students transcript credit in Canadian universities.

As many as 20 languages will be phased in over the first five years. Initially Arabic, Chinese, Japanese, Portuguese, Spanish, and Russian will be offered. Languages offered by the end of the five-year phase-in period include Italian, German, Korean and Hindi.

The Government of Saskatchewan will provide \$100,000 per year from 1988 to 1993. Tuition fees will be somewhat higher than traditional tuition fees because of the specialized nature of the programs.

National diversity can be beautiful

Robert VanderVennen

ST. CATHARINES, Ont. — Take a nation sharply divided by religion, race, language and cultural background. Recipe for disaster? No. This describes the nation of Mauritius, an island in the western Indian Ocean, which on Aug. 30 held a constructive, peaceful national election, its fourth election since independence in 1968.

Mauritius has one million people. It's predominant religions are Christianity, Hinduism and Islam. All its people have foreign backgrounds, chiefly French, Indian and Chinese. Languages spoken are French, English, Creole and many Indian languages — many languages are taught in schools, published in newspapers and broadcast on radio, with the residents commonly being able to speak three or four languages. Skin colours range between black and white, with all shades in between.

Mauritius has 31 political parties grouped into two major blocs, reports Larry W. Bowman in *The Christian Science Monitor*. The incumbent prime minister, Anerood Jugnauth, led his Alliance coalition to victory in the recent election, taking 39 of 60 seats in parliament, with his party receiving half the popular vote.

Bowman, who is writing a book

Thinkbit

To err is human; to persevere, asinine

Source unknown



Photo: Funk & Wagnalls New Encyclopedia
Map showing Mauritius and its location off the east coast of Africa.

about Mauritius, reports that strong effort is made in an election to draw everyone into the political process, so that none will be marginalized. That desire to embrace everyone is reflected in its "best loser" system in which eight defeated candidates, both from government and opposition ranks, are awarded seats in parliament to ensure participation of under-represented groups.

Mauritius is located close to the Horn of Africa, near Ethiopia, Sudan and Somalia, where internal divisions cause the most awful devastation. Those countries could learn a lot from Mauritius. So could we all.

Canadian churches oppose renewal of bilateral aid to Guatemala

Tim Ryan

TORONTO, Ont. — The Inter-Church Committee on Human Rights in Latin America (ICCHRLA) speaking on behalf of major Canadian churches strongly disagrees with the Canadian government's decision, announced on Nov. 16th, to restore Canadian bilateral aid to Guatemala.

ICCHRLA's member churches call upon the government to reconsider this regrettable decision and offer their services in helping the government find alternate non-governmental programs which can be used to channel increased Canadian aid to those most in need in Guatemala.

The government suspended bilateral aid to Guatemala in 1981 in response to massive human rights violations. The government's stated position has been that bilateral aid would not be restored without an evaluation not only of the human rights situation but also "the needs of the people and the extent to which Canadian assistance can respond to these needs."

On the basis of a close monitoring of the present situation in Guatemala, including an official church visit to the country earlier this month, member churches represented by the ICCHRLA are convinced that none of the changes which may have taken place in Guatemala justify the restoration of aid at this time.

Human rights violations remain at a

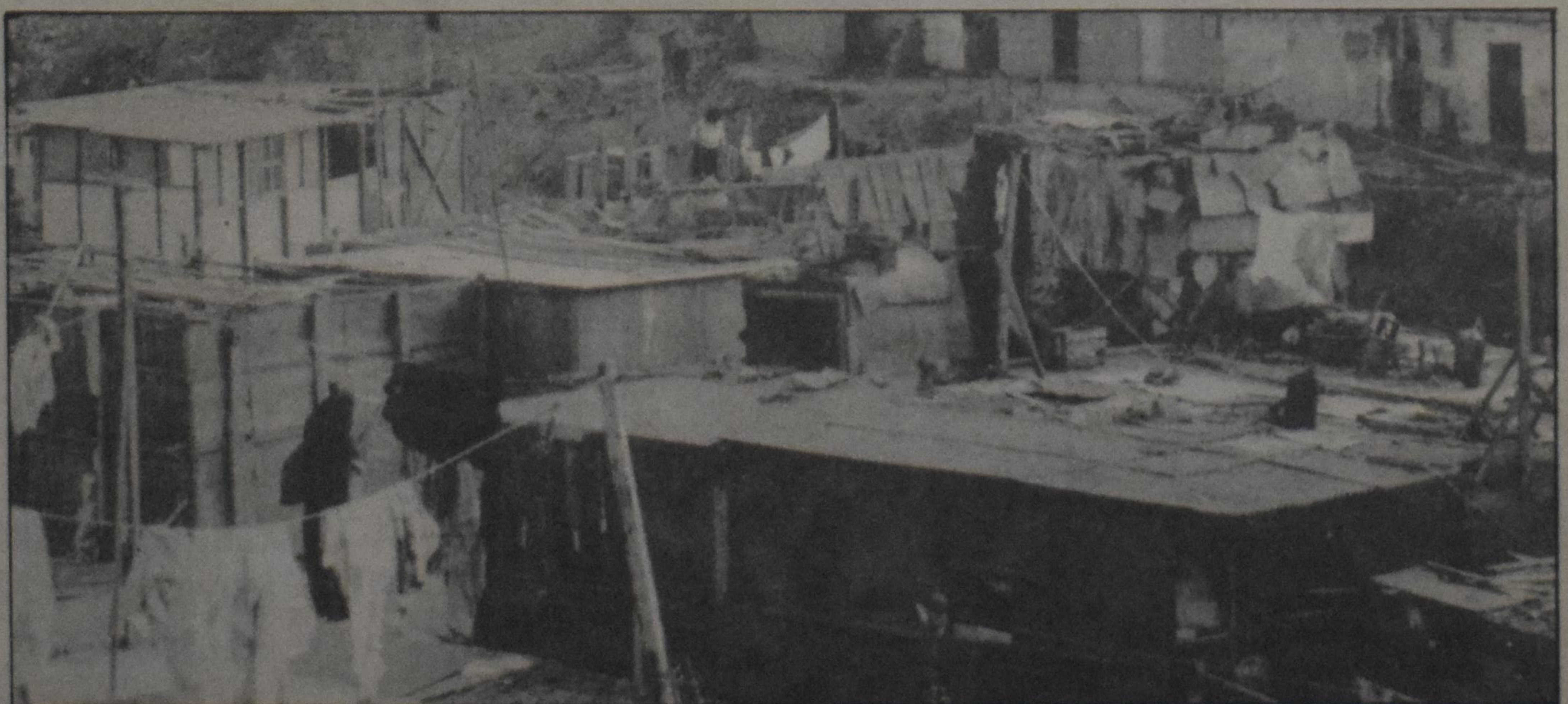


Photo: Institute of Global Urban Studies

Guatemala has not attacked the country's extremely critical social problems.

high level, and while political assassinations and kidnappings are difficult to document, one trustworthy source within the country places the monthly averages of such incidents at between 50 and 100 during 1987.

In addition to the continuing high level of political violence against individuals and groups, the people of Guatemala still suffer from the oppressive structures of militarization built up in the countryside during the past decade. Neither has the present

political structure in Guatemala demonstrated any real capability of attacking the country's extremely critical social and political problems.

Because they maintain close relationships with assistance and development projects in Guatemala, ICCHRLA's member churches are well aware of the grave needs of the poor majority in Guatemala and are attempting to respond to them. Through numerous and ongoing contacts over the past two

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News

BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William van Geest, Clarence Joldersma

"Get the lead out!"

Alice began very cautiously: "But I don't understand. Where did they draw the treacle from?"

"You can draw water out of a water-well," said the Hatter; "so I shall think that you could draw treacle out of a treacle-well — eh, stupid?"

The Hatter's answer to Alice at the "Mad Tea-Party" in *Alice in Wonderland* did not quite make sense. But he had a reasonable excuse for that. He was a mad Hatter. But what caused the Hatter's madness?

According to people who study these matters, it is thought that the Hatter's madness was caused by his trade of making hats. The pins used in making hats contained lead. And while making hats the hatter would often hold these pins in his mouth, causing pieces of lead to enter his body. It's now known that lead affects the brain. Thus lead caused the hatter to go mad.

Bad mud

Although the phenomenon of mad hatters are no longer with us, lead poisoning still comes up in the news. Recently the *Hamilton Spectator* reported that 50 kindergarten and grade one students were being tested for lead contamination. Apparently mud in a ditch that flows by their school was discovered to have lead concentrations 26 times higher than the government's safe-level standards. Toronto's *Globe and Mail* recently ran an article outlining the hazards of low-level lead poisoning for unborn babies.

Lead pollution is still very much with us.

The sources of lead pollution are varied. The ditch that flowed past that elementary school came from a factory that makes batteries. Old types of paint contain lead and can cause a lead dust in homes. The seams of tin cans contain lead solder which can seep into the foods inside the cans. Sources of lead in the air include burning coal, spraying pesticides, and burning wastes. However, the single greatest source of lead pollution is the lead found in leaded gasoline.

Car engines burn gasoline. Engines with high compression need high quality (high octane —

more refined) gasoline or the engine will "knock." Adding lead to poorer quality (lower octane — less refined) gasoline avoids this "knock" as well, and is cheaper. When the gas is burned, the lead leaves via the exhaust and hangs in the air.

Over 700 million pounds of lead are used yearly in leaded gasoline. The average person has over .25 ppm (parts per million) of lead in his or her blood stream, about half the concentration of what is considered to be noticeably harmful.

Cummulative poison

Lead is deceptively harmful to humans. It is what is called a cumulative poison. The body does not get rid of it; instead, over time the concentration in our bodies steadily increases. Lead affects the brain, the intestines and the kidneys. Low concentrations of lead cause headaches, dizziness, insomnia, miscarriages, and weakness. Higher levels cause convulsions, cerebral palsy, blindness and mental retardation. Its most common effect is that it stops the production of hemoglobin for our red blood cells and prevents body cells from getting oxygen. Lead, even at low levels, is very harmful to us humans.

Since lead is harmful, we would do well to avoid using it as much as possible. One relatively easy way to do this is to buy unleaded gasoline. Although many car models require the use of unleaded gasoline, too many still use leaded gasoline. And since leaded gasoline is cheaper, most drivers who have the option will buy it. However, most car engines that still use leaded gasoline have been designed in such a way that they can use unleaded fuel as well. For example, my 1981 Datsun, although it can use leaded gas, has burned only unleaded gasoline for the last six years. There has been no noticeable harm to the engine and no decrease in gas mileage.

The major source of lead pollution could be removed without a change in lifestyle and with minimal effect on the pocketbook. This could be done simply by pulling up to the unleaded gas pump. The result would be a cleaner, safer creation.

Clarence Joldersma teaches science at Smithville Christian High School, Smithville, Ontario.

Terrorist attack in Haiti destroys Christian radio station transmitters

PORT-AU-PRINCE, Haiti (WARCII) — Six armed arsonists recently fire bombed the Radio Lumiere transmitters serving the capital city of Port-au-Prince. Initial estimates set the damage at \$80,000. The sabotage occurred only eight days before the scheduled date (Nov. 29) of Haiti's first free elections in at least 30 years.

While no group has taken credit for this action, it is widely believed that it was done by a network of the military and the former National Volunteer Service (the so-called Tonton Macoutes) opposing free national elections that has been responsible for numerous acts of violence.

While the damage cut off AM broadcasting in the capital, FM broadcasting was not affected by the incident. And Radio Lumiere engineers, determined to keep Haiti's citizens informed and unintimidated, temporarily switched AM programming to a low wattage FM transmitter.

In recent weeks, bullet-riddled or machete-hacked bodies have disappeared on the streets almost daily, and anonymous Haitians have been arbitrarily jailed. Experienced observers say the climate of terror is designed to create chaos and fear that would prevent the election of a new civilian government.

Radio Lumiere, a Christian broadcasting network covering

94 per cent of Haiti's 6 million people through its six stations, has not supported or opposed any political candidate. The network has been strongly pro-election, teaching civics lessons in light of biblical principles.

Commentators in Haiti cite the high credibility of Radio Lumiere as a possible reason why it was chosen as the first target among representatives of the press.

Jean Jacques Honorat, a lawyer and executive director of the Haitian Center for the Defense of Public Freedom, is quoted by reporter Clara Germani in the *Christian Science Monitor* as saying that one of the few positive factors since the downfall of the Duvalier regime has been the new freedom of radio stations. "The freedom of the spoken press has a big impact. It helps to air publicly human rights violations. The radio is the only recourse we have."

The Radio Lumiere network is owned and operated by an association of 280 Baptist Churches with the acronym MEBSH. The network is represented in North America by Worldteam of Coral Gables, Florida. MEBSH is a member denomination of the Council of Evangelical Churches of Haiti (CEEH). CEEH and the Evangelical Association of the Caribbean are member bodies of World Evangelical Fellowship.

Youth for Christ to mark founding

WHEATON, Ill. (YFC) — The founders and leaders of the 43-year-old Youth for Christ (YFC) movement will gather in Chicago next year to celebrate the past and pass on the torch to a new generation of leaders.

Evangelist Billy Graham, founder Dr. Torrey Johnson, and former YFC president Dr. Ted W. Engstrom will head a group of former Youth for Christ leaders at "Celebration of Hope," Oct. 20-23, 1988, at

the O'Hare Marriott Hotel.

Contemporary church historians credit Youth for Christ with the impetus for organizations such as the Billy Graham Association, World Vision, World Opportunities International, Trans World Radio, Greater Europe Mission, Overseas Crusade, Gospel Films, and other ministries that have shaped worldwide evangelism since World War II.

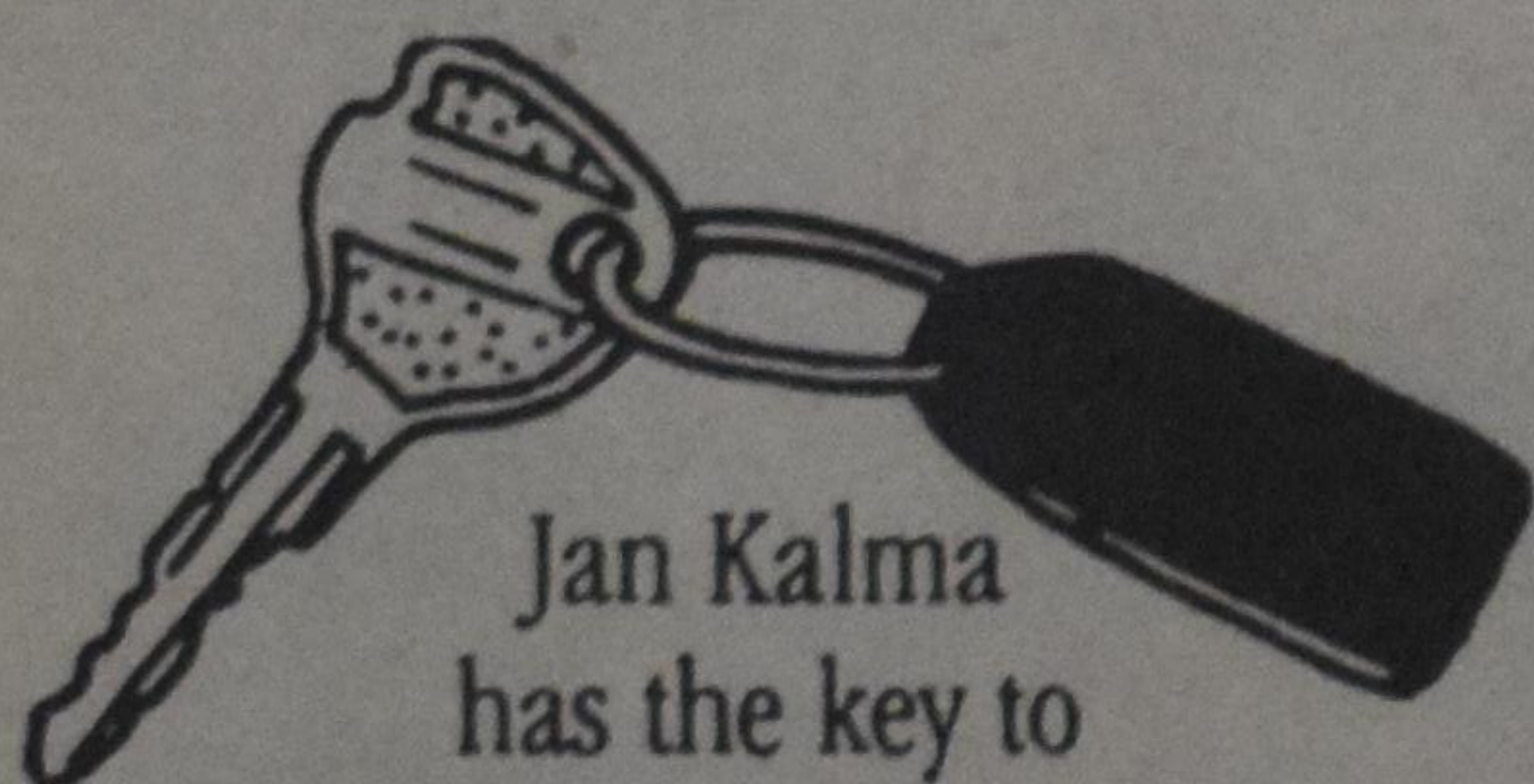
Canadian churches oppose renewal of bilateral aid to Guatemala

... continued from page 1. years, the churches have documented reasons for not restoring bilateral aid and have urged the Canadian government to increase its funding through Guatemalan non-governmental programs with and through appropriate Canadian non-governmental channels.

Along with other concerns, ICCHRLA's member churches believe the present Guatemalan government lacks the capacity

to deliver aid to the poorest in the country, in an uncorrupt, efficient and non-partisan manner. The Canadian churches favour the delivery of additional aid to those in need in Guatemala, but oppose the restoration of direct government-to-government aid under present conditions.

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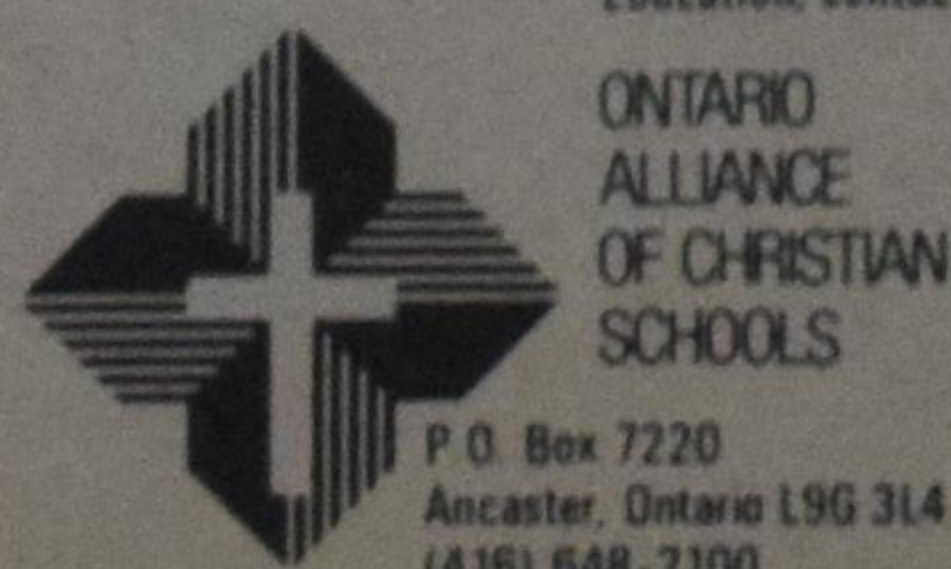
When you rent a Kalma car during 1987, don't forget to ask Jan Kalma for a copy of the beautiful poster created to remember this year's 50th anniversary of Princess Juliana and Prince Bernhard — C.C. staff.

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Pressreview

Carl D. Tuyl



It was the kind of week newspaper people wish for on a falling star. Even copy boys (and girls) were recruited to cover the news. Last minute free-trade negotiations, which according to Monsieur Mulroney were not really negotiations, dragged on till all hours of the night. Finally the negotiators, who looked like they had just finished a marathon wrestling match, emerged to announce that a draft of the agreement was being prepared. Monsieur Mulroney wants to table the text of the proposed deal before the House of Commons rises for its Christmas recess. The government is pushing the treaty as if its life depended on it, which, come to think of it, could be so.

★★★★

Does anybody still pay attention to political polls? Well, if you do, on Dec. 2 the political parties stood as follows: 35 per cent of nobody-knows-who favoured Liberals, 34 per cent of that same category of people preferred the red ensign-bearers, and running third (but gaining on the leaders like a horse in the backstretch of a long race) are Monsieur Mulroney and company with 29 per cent approval. John Turner's staff has seen more changes in the recent past than Raisa Gorbachev has dresses and suede boots: recently three French-speaking persons were added, as well as two women. He wants all his angles covered.

★★★★

Then there was the report from Mr. Justice William Parker which found former cabinet minister Sinclair Stevens guilty of complete disregard for the conflict-of-interest code when he managed the industry portfolio. Remember how he always maintained that he never knew that his wife borrowed a couple-of-million bucks? They only talked about the weather at breakfast. Well, Parker did not buy that. Stevens maintained the pose of the innocent victim, but Monsieur Mulroney quickly put a lot of distance between himself and his former minister.

★★★★

Mr. Joe Clark somehow always seems to wind up defending strange and unpopular causes. This time he was the government's spokesperson in the House on the treaty with the U.S. regarding sovereignty in Arctic waters. The U.S. does not recognize Canada's territorial claim there, and has shown that provocatively in the past by sending an icebreaker to ply those waters. Our government answered that move by beginning to build its own icebreaker — four-hundred million of dollars worth of icebreaker. Clark negotiated an understanding with the U.S. that nobody else understands. It comes down to this, sort of: the U.S. will ask permission for other "ice-capades" on the condition that we shall not refuse such permission. And

what happens under the water surface there is solved along the lines of the three monkeys: don't see, don't hear, don't talk. I have maintained earlier that the underwater traffic in the Arctic is busier than the Trans Canada Highway in tourist season.

★★★★

In Ontario people buy lottery tickets at the staggering pace of \$3.4 million per day. Per day! Profit of the Ontario Lottery Corporation amounts to \$458 million. Now if you average that out it means that Ontario residents spent \$135 per year on lottery tickets, for which the average gain is \$95. This is a government approved immoral rip-off!

★★★★

The eyes of the world were on Washington, where surrounded by almost ten thousand media people, and demonstrators for every weird cause you can think of, President Reagan and smiling Mike Gorbachev signed the world's first nuclear arms treaty which will eliminate intermediate missiles from the current arsenals. A Christmas present for the world! The papers were filled with pictures, including those of Raisa and Nancy, as well as explanations and editorial comments, and it would be redundant to add our own. But where else than such an event could you read the guest list of the bash given at the Soviet embassy: Henry Kissinger,

Yoko Ono, Billy Graham, John Kenneth Galbraith, John Denver, etc. That's what you call mixed company. And you asked about the menu for the dinner at the White House? Of course, we know: salmon, lobster and veal — all with fancy French adjectives in front of them. Our correspondent in the White House (Deep Chef) even cabled the dessert: tea, sorbet in honey ice cream, all served on Nancy's \$209,000 china dinnerware. So don't accuse us of not giving you the inside story. There is only one thing we don't know: did Mike and Raisa leave home without the card or with the card? We'll let you know as soon as Deep Chef finds out.

★★★★

Now, after most of them have been moved from this earthly scene, Canada and Czechoslovakia have reached a tentative agreement to co-operate in gathering evidence against suspected Nazi war criminals. Most evidence, by now, is to be found in cemeteries. And somebody "lifted" some of the war crimes files from the archives of the United Nations.

★★★★

In Haiti unrest continues. Stores were closed, and it is rumoured that the military government is trying to rig the next election, if there is ever going to be one. South Korea, the land of the 1988 Summer Olympics is also far from quiet.

There are more stones and bricks flying in the streets of Seoul than there are airplanes in the sky.

★★★★

Although NATO countries seem to endorse the current disarmament treaty between the U.S.S.R. and the U.S. there is a sense of unease about the possibility that the military balance might be too severely upset if there is a limitation on conventional weapons. Already some demands are being made on Canada to strengthen and modernize its 85,000-member armed forces. NATO foreign ministers met in Brussels and on the agenda was the replacement of Canada's 5,000-person commitment to the defense of Norway.

★★★★

Our beautiful capital city is surrounded by several suburban municipalities, one of which is the city of Nepean. One family was driving into this area when a question came from junior in the back seat, "What does that sign say, Daddy?" Daddy answered, "You are now entering the city of Nepean." Junior's next question was harder to answer, "When you enter the city why is there no peeing?" The moral of the story: watch your pronunciation.

Carl Tuyl is pastor of First Christian Reformed Church, Kingston, Ontario.



PRIME MINISTER · PREMIER MINISTRE

Mila, our children and I wish to extend to you our warmest greetings during this festive season.

Among the nations of the world, this season has a universal meaning of sharing, peace and goodwill towards all. In Canada, this holiday is celebrated in observance of a variety of customs and traditions which reflect the contributions of all those who have made Canada their home.

This is a time to reaffirm our own ideals and values in a spirit of compassion and love. As we gather with family and friends, all of us can take a few moments to reflect on the past year and to look to the next with optimism and expectation.

May you enjoy this holiday season in peace, joy and happiness.

Brian Mulroney

OTTAWA
1987



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Editorial

Where there's fear, there's hope

In *The Manticore* author Robertson Davies describes a scene in which his main character is led into a Swiss mountain cave by a woman friend. Together they crawl through a secret passage for a quarter of a mile into the heart of the mountain, where they emerge into a chapel-sized room. The friend explains that no one else knows about this inner cave and she shows him niches with bear bones carefully arranged, which indicate to her that many centuries ago cavemen worshipped bears in this inner sanctum. They even light pine torches which were made and used thousands of years ago.

The main character, a successful criminal lawyer, has no feeling for the place. He does not share her awe at the thought that they are the first ones in this room after six thousand years. His infuriating-to-her reaction is: "so what?" Sad when a person can no longer feel a sense of awe at those times when his or her finite existence should cry out because of a flood of overwhelming wonder.

Thoughts of mortality

CBC's "Morningside" featured an interview with well-known Canadian conductor Elmer Iseler. He has a number of hobbies, among which astronomy. Iseler likes to watch stars and constellations through his telescope. But sometimes the idea that the light of the star he is watching has been travelling for thousands of light years scares Iseler and he puts the telescope aside. It reminds him of how finite he is, he said during the interview.

Stars and music have this in common, he added, that they both represent a reality which cannot be described in words. It's simply overwhelming. Mr. Iseler is very different from the lawyer in *The Manticore*.

On the way out of the cave, this lawyer had a very scary experience. The flashlight having gone dead on them, the two people have to crawl back to the outside for a quarter of a mile in complete darkness. There is hardly room to move. Suddenly a terrific growl meets the man. He is terrified. It turns out to be the wind blowing into the passage. In his fright, the man soils his pants and in his stinking condition has to summon extra strength to finish the crawl, his woman friend nearly suffocating behind him.

Finally the lawyer, who is reduced to a terribly humiliating condition, learns about awe, in the form of extreme fear. And he is a better person for it.

A small universe?

Have you ever wondered about the lack of awe in our society, and for that matter also in the church? We are surrounded by messages that tell us that we are very finite, very vulnerable, extremely dependent because the things that surround us are so much more powerful. Think of the power of the wind, the cold, the heat, an earthquake, a volcanic eruption. Think of the mass of seas, mountains and air. Think of the distance of planets and stars. Think of time since the beginning of time. And then think that behind all that is the one eternal God, who made heavens and earth, who knows no beginning and no end.

Do you know what our society does? It reduces the power of wind and cold to a weather report that may or may not suit our vacation or weekend plans. It reduces an earthquake to the number of dollars damage. It commercializes the sea and the mountains. It never talks about stars and planets unless they have to do with human exploration of space. (Why is astronomy not taught in high school?) It ignores God, except when it comes to a private need for reassurance.

But time and again it is fear that breaks through this charade

and puts things in their proper perspective. "The only thing to fear is fear itself," said Franklin Roosevelt with typically American bravado. That's not true. There are plenty of things to fear. Only perfect love, which is not ours to control or command, can cast out fear. Fear and trembling are supposed to be part of the way we work things out on this plateau between heaven and hell.

God will not be mocked. "Am I only a God nearby," asked the Lord through his prophet Jeremiah, "and not a God far away?" (Jeremiah 23:23) That is something to think about as Christians. Have we been influenced so much by this reductionist civilization that we think that God is only as close as our pillow and not as far away as the farthest stellar system? Are we still able to feel awe in the presence of leviathans and their maker?

What is it in our society that flattens this universe like an empty carton? What is it in the church?

BW

Is God manageable?

Speaking of awe, a few months ago a news story was carried by the Canadian Press about a one-day seminar sponsored by the Christian Executives Organization. In the story Christian business persons were quoted in a way that brought God down to man-sized proportions.

Nieman, a preacher from Texas, told his audience that "God is the greatest businessman on this planet." Try to figure out whether that is an insult or a compliment to God. No doubt, God is also the greatest hog producer, editor, housewife and hockey player on this planet. Why not? Didn't God make himself after the image of people?

One person said that "this [seminar] tells you how to use God in your business." So God is a tool, you might say. Nice to know that God is useful.

"I have a small secretarial agency," another one was quoted as saying. "I say it's small because it's me and God. But we're expanding." God, it turns out, is also the best secretary on this planet, and He is expanding. He needs to expand because right now He is small.

"It's not the will of God for us always to be a dollar short." This is Nieman again, the Texan preacher. He has the inside track on the will of God for your wallet.

Danny Moe from Vancouver spoke on the power of positive thinking. Among his set of positive thoughts was the statement "Seek and ye shall find," which he bellowed out and which the audience dutifully chanted back. In the context of the meeting that has to mean, "Seek profit, and ye shall find."

Too bad nobody read Jeremiah 23:23 to that crowd of Christian business people: "Am I only a God nearby, and not a God far away?"

Where is that sense of awe and reverence which all creatures owe to their Creator and Redeemer? Calling God the greatest businessman on this planet is a form of blasphemy, arising from a generation that believes that positive thinking is a cure for humble and finite service before the face of the Lord God Almighty.

BW

JUST A MOMENT/HERMAN PRAAMSMA

Longer Letter

Conservative Dutch-Reformed lifestyle is on the way out

I greatly admire the contributions of Syrt Wolters and P. VandenBerg (p. 3, Nov. 20 issue) about the need for a Christian political party in Canada. No doubt, both brothers were once staunch Reformed young men attending the *Knapen and Jongelingsverenigingen* (boys and young people societies) in their place of birth somewhere in The Netherlands.

In those days Abraham Kuiper, Groen van Prinsteren, de Savornin Lohman, Bavink, Elout van Soeterwoude and Hendrikus Colijn besides Talma were the spiritual and political leaders. There are a few more but I can't remember them offhand. Anyway, these men were great men for the period of time they were living in. They taught that a Christian worthy of his name should claim every "inch" of life for Jesus Christ, and that the antithesis, a sharp dividing line, ran between the secular and religious worlds. Even dyed-in-the-red-wool socialists knew more about Abraham Kuiper's teachings than many a Christian Reformed youngster.

Too strict

But that was in The Netherlands mind you, a very small country where Calvinists were "running the show for some time," to speak in Canadian terms. Life was too strict before the Second World War. We were not allowed to play outside on the Lord's day, but were allowed only to attend Sunday school. Sunday was terribly boring for us when Mom and Dad were doing nothing but singing hymns at the house-organ. As a child I got the feeling that Mom and Dad were already in heaven with their minds; only their bodies had to go down into the earth.

People were somewhat unrealistic, to say the least. When silk stockings were invented they were rejected as being Satan's tools. And when the first movie theatre opened up, it was the end of their world and they talked of nothing but moral decay. These were also the years that the farm labourers in the northern provinces of The Netherlands got fed up being exploited. Troelstra did something about their plight; the other

men just talked about it

Abraham Kuiper loved anything German, something he would have deeply regretted if he had been able to extend his life after Nov. 8, 1920. However pious they may have been, all these people were sinners like you and me.

No semi-Canadians

Our children want to be Canadians, not some breed of semi-Canadians with one foot in The Netherlands and the other foot in Canada, like us old-timers. They want to be just like Canadian Baptists, Lutherans, Methodists, Pentecostals, Presbyterians, United Church members, Church of God members and many others who confess Jesus Christ as their Saviour. They have no desire to isolate themselves as "better than thou" creatures. They have no desire to be called a self-righteous lot. They have no desire at all to belong to a group which has that Dutch superiority complex: we know it all. They don't want to make a spectacle of themselves for reasons which have nothing to do with choosing between Christ and Baal; but merely satisfy a few university-trained Christians who want a soft and cosy job by being leaders.

However hard you will try, the conservative, Dutch-Reformed lifestyle will only be followed by the older generation. Our children, whether we like it or not, will move towards the charismatic-based worship services. The old organ will have its best years behind it and after a while our children will not accept a second worship service conducted the same way as the morning service. The communion of the saints as is, isn't satisfactory to them. And they won't accept long funeral faces in church anymore!

I would support a Christian political party if it received the support of all the above-mentioned churches. And let somebody else take over the leadership. We will soon be accused of having a superiority complex because of all the "Vans" trying to lead the Canadian people out of the political wilderness.

Bill Thyse Sr.,
Edmonton, Alberta



"Our life is like some vast lake that is slowly filling with the stream of our years. As the waters creep surely upward the landmarks of the past are one by one submerged. But there shall always be memory to lift its head above the tide until the lake is overflowing."
(Alexandre Bisson, 1848-1912)

The time of memories is upon us all once again; that sweet melancholy last week of the year. First, there's the celebration of our Lord's birth, and then we head into the final stretch, the last seven days to round out 365.

The earliest childhood memory I can recall has to do with flames. I remember that as a little boy (three years old?) I stood by our front window and watched the large store across the road go up in flames. The second earliest memory is one of the pain and discomfort caused by an acutely inflamed appendix. Fire and pain! Surely not the most attractive things to think back on.

I guess that a person cannot pick and choose what she or he remembers. What has happened has happened, good or bad, pleasant or unpleasant. And, of course, you remember not only things that happened to you, but things that you have caused to happen.

Not long ago I preached about Cain and Abel and the very first family that lived on this planet. Can you imagine what the first New Year's Eve was like in that household? What memories! Memories of paradise, of walking with God, of perfection and harmonious dominion. And memories of seduction and Fall, of the first experience of fear and shame. What a dreadful set of recollections! What pain and longing! If Adam and Eve had a choice, I'm sure they'd have liked to erase those bitter happenings.

But it was too late.

There was only one person in history who had nothing to fear of his memories. And that was the Son of Man, the second Adam, the Christ child who could say as He grew up: It is my food and drink to do the will of my Father who is in heaven.

He is the Redeemer of our years, the eraser of pain, the healer of hurts. By appearing in the flesh He shouldered our sin and brokenness.

He can deliver from fear of the past, for He gives us a forgiven past. Jesus removes the sting of all hurt when He says, "Rejoice! your sins have been forgiven."

How wonderful, really, that we celebrate Christmas and New Year's Eve so close together.

The one without the other would be unthinkable. Because Jesus became a member of my family, we can sit in a small circle together the final evening of the year and exchange recollections — good and bad, funny and painful — and not be afraid, but rather be strengthened and encouraged. We can even sing the words of that old hymn:

And though time will all things conquer, it shall not our lot decide;
Thou alone, eternal Father, wilt for aye our Lord abide;
And when dangers round us gather, they cannot our souls molest;
In thy Son thou art our Father, in thy love our hearts e'er rest.

Herman Praamsma is pastor of Fellowship Christian Reformed Church, Rexdale, Ontario.

Letters

Editorial Policy: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article your are commenting on.

A long letter, 500 to 750 words, may be published in the upper right hand corner of this page provided it meets editorial standards. Letters may be abbreviated or excerpts may be

published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

Action needed instead of talk

With reference to a few articles concerning the formation of the Christian Heritage Party I want to make a few observations. As we all know, our media is already influenced by the liberal left and the so-called *intelligentia*. Christianity is no longer providing the consensus for our society. The evangelical church has accommodated a great deal to the spirit

of our time, and as a result has little impact anymore on our world today.

We as Christians must realize that though the three main political parties in Canada have some discrepancies, they are all operating on the same humanistic base, inspired only by Gallup polls.

We must also realize that regardless of whether we think the recently founded Christian Heritage Party has done the right thing or made mistakes,

they have certainly done one thing right — they have used the precious freedom we still enjoy in the political arena to stand up and say, enough is enough. What Canada needs is a political party with principles.

After so many years of talking and idleness, there is finally a group of people coming to action. For Canada's sake, support them enthusiastically.

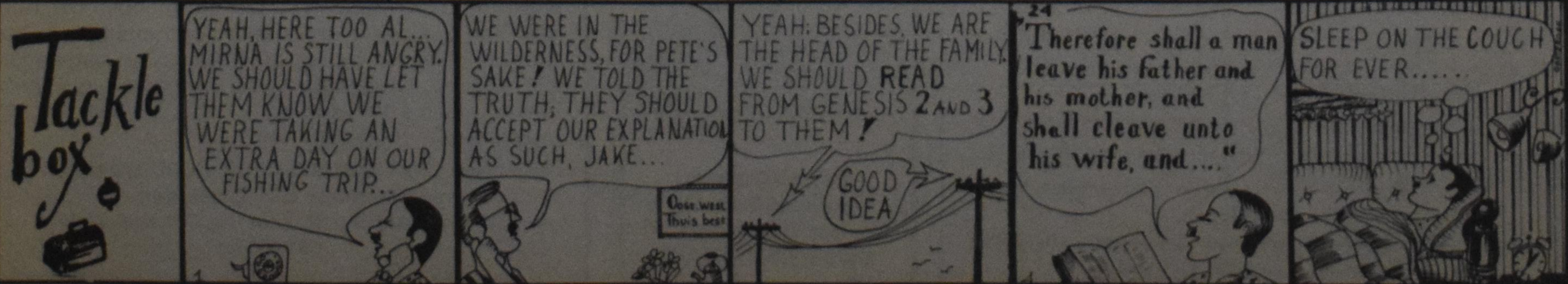
Herbert Goodhoofd, Sr.
Brampton, Ontario

Raise high the styrofoam cup

It is not my intention to change your good paper into a journal of chemistry, however, the "Between the Lines" article by Mr. Joldersma [C.C., Nov. 13] does need some additional data.

The Rowan model of the ozone depletion theory is very complex and its conclusions are not in agreement with those of the National Academy of

Letters continued on page 7 ...



Church

Marian Van Til, page editor

Glasnost provides opening to western churches

GENEVA (RES) — At the annual meeting of Secretaries of Christian World Communions held here in late October several spokespersons whose circuit includes the USSR affirmed that the Soviet's glasnost policy has significantly facilitated their ministry in the USSR.

Mr. George Tsetsis, of the Ecumenical Patriarch of Constantinople (Orthodox) stated that there had been a breakthrough in the recent Peace Conference in Moscow at which the religious participants (Christian, Muslims, Buddhists) were given seven minutes to report at the plenary session of 2,000 people, in the presence of the top Soviet leaders at the gathering. This time there was no "pre-prepared" statement. The inter-faith statement, an authentic expression of the group, was an appeal that God will lead humanity out of the wilderness. What, Tsetsis asked, was the significance of this event? First, the Soviet authorities now recognize the work of the churches and religion in today's society. Secondly, the Christian church had an opportunity to state its understanding on peace.

Bibles allowed

Dr. Gerhard Class, present in Moscow as a representative of the Baptist World Alliance, stated that there was a new tone in the peace conference. As he saw it, glasnost was an answer to the prayer for peace in Assisi a year ago.

Dr. Gunner Staalsett, General Secretary of the Lutheran World Federation, mentioned that in a brief chat with Mikhail Gorbachev he asked him what his view of the role of the churches is in the USSR. The answer: The business of the church is to speak on moral issues. In Staalsett's view the Soviet commitment is serious. He mentioned that he had recently received an honorary degree from the Lutheran Seminary and that the ceremony, with him dressed in his official stola, was telecast on Soviet TV. For

the first time in many years the Lutheran Church in the USSR could present itself as one Lutheran church. Also, the names of 15 deans for theological education have been approved with a view to new legislation expected in 1988 on religious issues.

A number of persons reported that Bibles and commentaries may now be imported. The Baptists and Mennonites are importing 5,000 sets (75,000 volumes) of Barclay's Commentaries and 100,000 German Bibles.

The most striking instance of glasnost came in the report of Dr. Bert Beach for the Seventh-day Adventists (SDA) church. For the first time the SDA's have received permission to distribute 35,000 copies of an English/Russian church magazine. An SDA seminary is now under construction in

Tula, about 150 miles south of Moscow. This will be largely for education by extension but the students will be allowed to spend four weeks per year in residence at the seminary. The SDA's have also been granted permission to open their headquarters in Moscow and have been offered the opportunity to build and furnish a publishing house for the printing of religious literature.

Finally, Dr. Paul Kraybill, General Secretary of the Mennonite Conference, stated that he had much more freedom in meeting with churches and groups of his communion in the USSR. The aura of suspicion had largely disappeared. In one instance the Soviet guide translated the sermon of the visiting pastor into Russian.

Minister roasts denominations for cowardice

WINFIELD, B.C. (PMC) — A United Church minister soundly criticizes the mainline denominations of Canada, in an article in the November issue of *pmc*, the Canadian journal on ministry.

"We feel threatened by new church development work," writes the Rev. Bonnie Kelly. "It has no security, no established patterns, not even any proven people to depend on."

"Many ministers and congregations still expect the people to come to them. But times have changed ... Canada has become a nation of suburbs, yet we still act as if all our people lived near established churches. They don't."

Of the new housing developments on the fringes of major metropolitan areas in every province, she says: "In suburb after suburb, we are not present in any practical sense. MacDonald's is there. The malls are there. The banks are there. But the mainline churches are not."

She writes as an exception to

the rules she criticizes. For six years, she worked in a new church development situation at Cowan Heights United Church, in St. John's, Nfld., and recently moved to the newly-created Ennismore Pastoral Charge near Peterborough, Ont.

Kelly's article appears in a special issue of *pmc* devoted to concerns of developing new churches and re-developing older churches. The initials *pmc* stand for the Practice of Ministry in Canada. The journal, published by an ecumenical board representing the Anglican, Baptist, Lutheran, Roman Catholic, Presbyterian and United Churches of Canada, is the only Canadian publication dealing exclusively with the concerns of ministry in the Canadian context.

St. Thomas, Ont. CRC celebrates 35th anniversary



From a report by Grace Wymenga

In early November, First Christian Reformed Church, Sarnia, Ont., celebrated simultaneously its 35th anniversary and the completion of renovations done to the church building. New windows, pews, drapes, carpet, and fresh paint gave the place a new look. In speeches by Pastor Peter Meyer and Ann De Vries, the home missionaries who helped establish the church and the various pastors since then were remembered. Two years ago, a second congregation (Fellowship CRC) was formed from former members of First CRC.

Various representatives from other churches, the local ministerial association and the classis (Chatham) brought congratulations as well.

In the photo above, Tetje Bakker, at 91 the oldest member of the church, cuts the celebratory cake.

Christian medics minister in Central America

RICHARDSON, TX (CMS) — A team of 38 physicians, surgeons, dentists, nurses, other medically related personnel and general support participants recently returned from San Marcos de Ocotepeque, Honduras. They participated in a short-term medical group missions project sponsored by The Christian Medical Society. This project was devoted to medical, dental and surgical care.

This was one of several visits planned by Medical Group Missions of the Christian Medical Society to third-world countries for 1987. The dental team saw 746 patients and did 1,727 extractions. The surgical team performed 27 major surgical procedures and 11 minor ones. A total of 2,680 patients were seen which

included adult and pediatrics.

Participants on this project paid all their own expenses and contributed medical and surgical supplies to help supplement those donated by other organizations. During the 1987 year 27 projects will be going to such countries as Honduras, Jamaica, Belize, Mexico, the Dominican Republic, Nicaragua, Haiti and the Philippines as well as Ecuador.

The Christian Medical Society, with headquarters in Richardson, Texas, is an association of Christian physicians and dentists who seek to witness their Christian faith in and through the medical and dental professions. Participation in MGM is open to any interested person.

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"Call for Students — Classis Chatham"

Any student from Classis Chatham who is studying for full-time ministry in the CRC and is in need of financial assistance for the coming academic year is asked to request application forms from Secretary Nick Overduin, 182 Centre St., St. Thomas, ON N5R 3A4. The *completed* application form must be in the Secretary's hands by Feb. 15, 1988, or the application will not be processed. Also, first-time applicants should reserve the evening of Mar. 7, 1988, for an interview with the committee.

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Letters

... continued from page 5.

Science (N.A.S., Washington). Furthermore, at the altitude range of the middle stratosphere (20-50 km) any halogen radical would likely prefer to react with nitrates (chlorine nitrate, e.g.) than the hydroxyperoxyl radical as produced by the ozone. Nitrates (such as used in fertilizers) have a much greater effect on ozone binding than halogens (chlorine, bromine fluorine).

Mr. Joldersma goes after the good old aerosols, not knowing that CFCs have not been used in hairsprays for at least 15 years, in aerosol paints for 20 years, etc. Less than three per cent of aerosols produced in North America contain CFCs. As far as I know CFCs have never been used as blowing agents for styrofoam. This has usually been accomplished by the generation of carbon dioxide by the reaction of citric acid and sodium carbonate.

I will drink to you people with my styrofoam cup. Proost.

Albert Suk, President,
Ridgetop Chemical Co. Inc.,
Scarborough, Ontario

Carrying kooles to newscaster

Harrumph! I kinsidered kontakting my lawjer about suing you for libel after reeding yore orikle about ministers' names. I waste a stamp instned.

Dutch names proove notting so much as the fakt that Dutchmen kant spel. As a New Jersey Yankee in Molroony's kort, I am amazed by the ignorance of immygrants about their roots. I-figered long ago that my name shoold be "John Coal." But those funny immygrants told me you eat koole; it's cabbage. Then I lerned Hollands myself and went to the old kontry. Sure enuf the name was *Colen* long ago in Bergen op Zoom, *coals* used by my cooper ancestor. It lost the *n* to become *Cole* in the province of Zeeland becuz people there talk funny and spel wors.

The Dutch like to use daddy's name with their own, but they coodn't spel Nicholas, so they just wrote *Col*. And

they were so busy bailing water from the kitchen floor with a klomp that they shortened *zoon* to *son*, *sen*, *se*, or just *e*, depending on how much water there was. In Zeeland there is a lot of water, so the names end in *e*. *Cole*, *Kole*, *Koole*, and *Coole* mean to say "My daddy is Nicholas" (This daddy gets his big day in December, remember?)

And you immygrants ought to know your geografy better, too. My friend Van Geest is not at all ghostly; his daddy built on sandy ground (*geest*) but smartened up and left! And blest be the immygrants that left the little town of Schalkwyk (= "squire's" district); the naborhood is much improved.

As for that boy whose daddy is Sikke, his daddy obviusly comes from the far north, where saints like my daddy got kilt. Do you remember St. Goodface, Whitefoot?

Watch your language!

John M. V. Koole,
Ingersoll, Ontario

Overground Railroad update

The following was addressed to Marian Van Til, re the Nov. 13, 1987, C.C. news story "Overground Railroad steams from southwest U.S. to Canada."

What a wonderfully comprehensive piece of journalism! You digested a 20-minute telephone conversation into a "loaded," top-flight article in the *Contact*.

Since the telephone conversation, Julio has been in contact with Rev. Fred Koning and First Christian Reformed Church in Vancouver. People there are helping to expedite the papers to permit Martha [Julio's wife] and the four children to get to Canada. Julio attended the church for the first time today [Nov. 22].

Further, people in Ambassador CRC in Windsor have helped Manuel find a job there. Meanwhile, Israel has visited Spanish classes at Calvin [College] as an example of a native Spanish speaker. Hopefully more people are becoming

sensitized to the arm of Christ active in our lives.

In retrospect, I wish I had mentioned something in the article about other people who would like to participate in efforts with Central Americans' relief. If you receive inquiries, please send them on to us. Probably the article, as is, will open ears so that later contact will spawn additional activity. I am convinced that personal contact has many rewards.

... Thanks for your work.

Helen Bonzelaar Joldersma,
Calvin College,
Grand Rapids, Michigan

ORR director appreciates article

I just received and read the article from the *Calvinist Contact* about the Overground Railroad. The article is well done. Often the ins and outs of the Overground Railroad are too complex or foreign for many reporters. We sometimes read the most amazing things about ourselves. But this one seems to have grasped the organizational, political and spiritual dimensions quite well.

David Janzen,
Overground Railroad,
Evanston, Illinois

As it was in the beginning

It was comforting to read Mr. Wolters' article about the six days of creation. When the creation took place in and on that little speck in the universe, God took care of the many centuries men would live. He placed many hidden resources in the earth.

He confused man, though, with fossils. Today, many books have been written about the theory of evolution, because these fossils were alive many millions of years ago. Even church people have been tempted to rip the first page out of the Bible. Creation has become evolution to many.

I see the creation as a clock. In six days the Lord put it all together. He hooked the moon up with the oceans, so the water would rise in one way, in some parts of the Bay of Fundy as high as 50 feet. God gave the sun as the ultimate source of heat and energy and He gave power to the earth, stars, planets and comets to orbit on their own. So it was that on the sixth day, the sea, the earth and the sky were full of life which could reproduce itself. The clock was now moving, never to stop until the big day. And God said it was very good.

After six thousand years the clock is still running with precision. We on earth still roll around 24 hours a day, and at the same time we move to the shortest or to the longest day, not missing one second either way. So it was in the beginning, so it is now.

K. Mazereeuw,
Mississauga, Ontario

People do, not don't

In a Nov. 27 news story by Reinder J. Klein, entitled "Scholar urges effective distribution of Reformed leaven," the little word "not" crept in on page two to give the exact opposite of what was said by Dr. Paul Marshall. It is the function of "not" to change the meaning, so we won't blame the word itself.

Carelessness on our part was the culprit. Instead of having Marshall say, "People do not want to hear a Reformed perspective because it is different," we should have reported him as saying "People do want to hear a Reformed perspective because it is different." Don't water down your Reformed faith, Marshall was saying, just communicate it more effectively.

He would probably add that part of effective communication is controlling the use of words like "not."

Editor

Billy Graham launches Bible training centre

MONTREAT, N.C. — The board of directors of the Billy Graham Evangelistic Association (BGEA) has approved in principle the purpose, program and development of the Billy Graham Training Center at The Cove, near Ashville, North Carolina.

The Billy Graham Training Center at The Cove is the realization of a vision which Billy Graham and his wife, Ruth, had to provide a place for laypersons and clergy to have a quiet, attractive retreat centre to study the Bible. The retreat program will build on the heritage of evangelism and training which BGEA has implemented for over 40 years through Graham's crusade ministry around the world.

"We are planning, God willing, to build a Bible study training centre on this 1,500-acre property," said Graham following the board decision. "We're not going to give any credits. It's not going to be a Bible school or a college or a

university. It's going to be a place where people can go and study the Bible — nothing but the Bible."

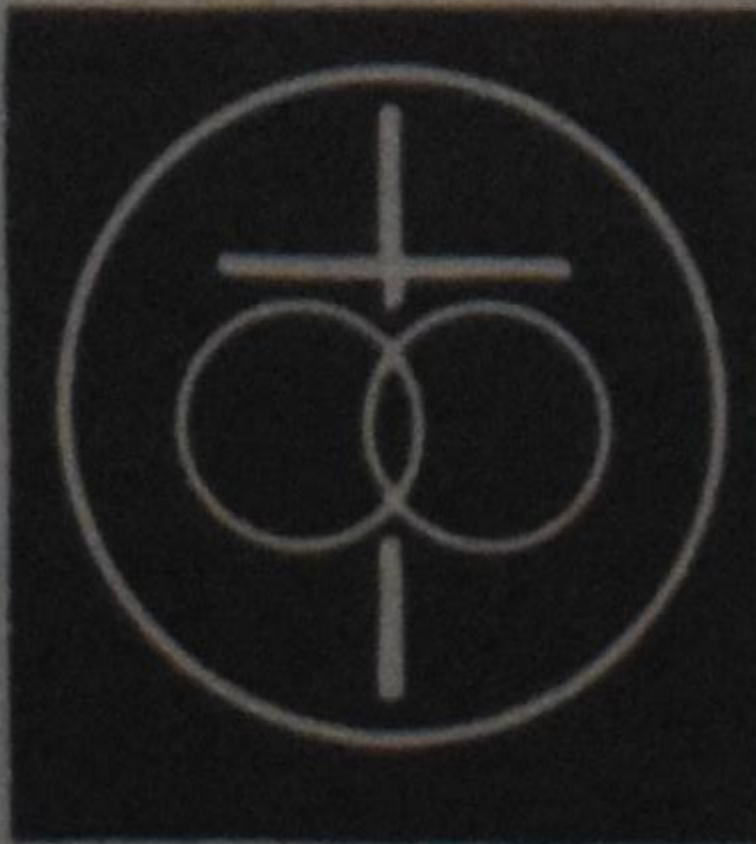
"Everywhere I go, I find men and women who want to sharpen their focus on the Bible and learn how to be a more effective witness for Christ," said Larry Turner. "The Cove will enable laypersons to get apart from the world for a short or long-term sabbatical to study the Bible. Eventually, we'll also offer a ministry of encouragement for pastors. But, the Bible will be at the centre of all we're doing."

Referring to the programming, Tom Phillips said, "Our goal is for The Cove to be a vital training centre concerned not just with information, but transformation of individual lives through spiritual disciplines. At the training centre, we will continue to proclaim the gospel of Christ and help Christians lead others to maturity in the Christian walk."

Larry Turner noted that this property is made up of beautiful wooded land, with many rocks and trails where people can walk, reflect and have fellowship. "Years from now, we hope people can return to the property and point to the

place where perhaps they've had a very special moment with God — a time of recommitment or rededication of their lives to the ministry," Turner said.

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Education

Robert VanderVennen, page editor

ICS scholar calls for spiritual single-mindedness

Carol-Ann Veenkamp

Following the inaugural address of ICS's newest senior member, Dr. William Rowe, required intense concentration, mental gymnastics, a rudimentary knowledge of Latin and a smidgin of Greek. But the essential message was clear. The institute must strive in its theoretical work to make single-mindedness in the service of Jesus Christ its vocation.

Rowe dealt with the mark of what he calls "simplicity on the history of philosophy." Although the philosophical tradition forbids one to define "simplicity," Rowe pointed out that this traditional objection to defining the simple should not be discouraging. Rather, this refusal to define should serve as a clue to the meaning of simplicity, he said.

The word simple derives from the Latin *simplex*, which means one-fold. In folding, the simple is doubled over; it is related only to itself. When one thing folds, it folds inward, thereby folding away from everything outside. Simplicity, then, is a thing's closing in on itself or a "self-relation" in the form of "closure," he explained.

It is this definition of simplicity which lies behind contemporary talk about the closure of philosophy since Hegel, Rowe stated. The early work of Karl Marx and his collaborator Frederick Engels reflects this closure. In fact, it is Marx who closes the traditional, metaphysical separation of theory from practical activity, a simplicity which spells the end of philosophy.

Since Hegel, philosophy has also suffered a closure of the traditional difference between the sacred enclosure and ordinary space, between what is fundamental and what is grounded in the fundamental, between first principles and everything that follows from them, in Marx, Rowe said.

"Closure" affects university

This is a decisive closure because it coincides with the closure of metaphysics itself. It is this closure, which Rowe calls the *simplicity*, that threatens to leave its mark upon the entire endeavour of the modern university, and in the case of the institute, upon the directional reformation of philosophy.

Rowe gave some credence to the suggestion that the university, as known traditionally, is approaching its end. For just when the university is growing in resources and influence, and becoming serviceable to a broader social base, it is losing its theoretical focus. In fact, despite the rapid growth of institutions of higher learning, theoretical work is increasingly rare, he said.

Rowe argued that this trend is a symptom of simplicity, and of the closure of philosophy as knowledge of first principles. In accord with this closure, our society has begun to lose its taste for foundations and principles, he said.

"Our culture — if we can still use this expression — is 'folding over' and shrivelling into an acceptance of itself as a simple fact. As it yields to closure and acquiesces in simplicity, our society ceases to feel its need for the university in the traditional sense."

Life through death

However, Rowe pointed out

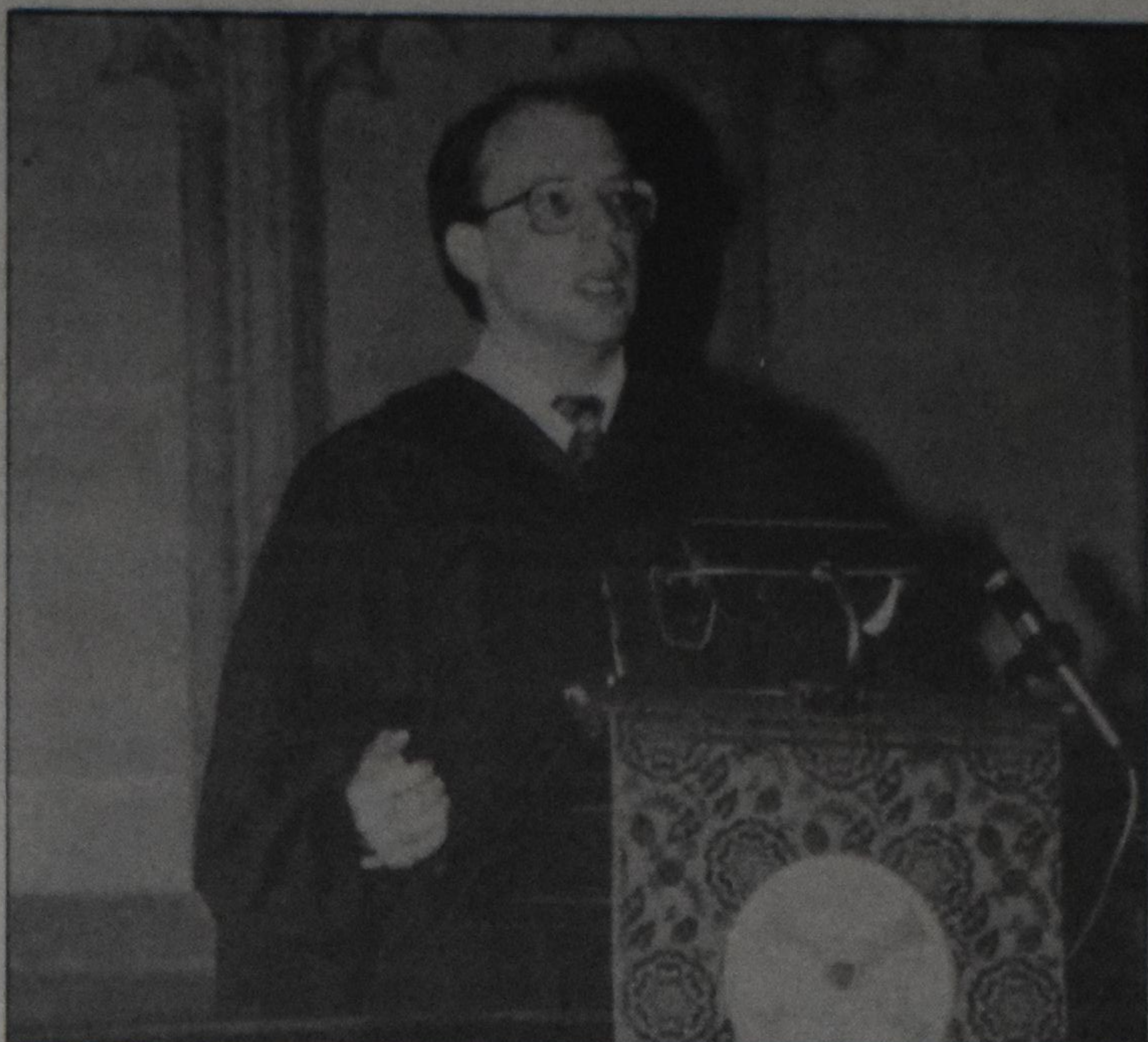


Photo: Carol-Ann Veenkamp

"Our Simplicity" was the title of Dr. William V. Rowe's inaugural address given at Knox Chapel on Nov. 7. Dr. Rowe succeeds his mentor and friend, Dr. Albert Wolters, as senior member in the history of philosophy at the Institute for Christian Studies.

that the university is alive at the Institute for Christian Studies. But its vitality has only been accomplished by a death to the

self which is required of all who draw life from the death of Jesus Christ, he said.

Rowe declared that the Bible

calls ICS to a simplicity of a radically different kind than that which has placed its mark upon the philosophical tradition.

"This simplicity is spiritual single-mindedness in the service of Jesus Christ," he said.

Rowe also referred to Philippians 1:27-28 in which Paul calls his fellow believers to "stand firm in *one* spirit, with *one* mind striving together for the faith of the gospel; in no way alarmed by opponents, which is a sign of destruction for them, but of salvation for you."

"Let us strive, through the grace of God, in our theoretical work to make this single-mindedness, and this alone, *our* simplicity," he concluded.

Carol-Ann Veenkamp lives in Toronto, Ontario.

When school meets government

Harry Fernhout

PARIS, Ont. — The basic questions of how governments should relate to Christian schools, and what schools should expect from governments, were studied in a recent two-day conference by representatives from various Christian school "families" in Ontario. Called "When School Meets Government: A Christian Response" the conference was co-sponsored by several school groups. It was held Nov. 2 and 3 at the Five Oaks Conference Centre near Paris, Ontario.

Ontario's shifting educational landscape

The conference was called so that school groups could reflect together on the changed and uncertain relation of the Ontario government to independent schools. Recently full funding was extended to Catholic schools; the Shapiro Report recommending funding to independent schools under certain conditions has not yet been dealt with by the Peterson

government. The Christian school groups felt that mutual consultation could help them understand the nebulous situation and help them stand united in future relations with the government.

The wide range of participation by Christian school groups was a special feature of this conference. The Ontario Conference of Seventh-Day Adventists sent a strong delegation. The League of Canadian Reformed Christian Schools participated, as well as a number of schools of the Ontario Alliance of Christian Schools (OACS) and of the Association of Christian Schools International (ACSI), including representatives of the school of The Peoples Church in Toronto. Citizens for Public Justice was there, and the Ontario Association of Alternative and Independent Schools (OAAIS), and even the Alberta Association of Independent Schools and Colleges. The organizing of the conference was left with the Institute for Christian Studies. The interaction of people from different Christian school traditions was an exciting part of the conference.

Marshall argues for private use of public funds

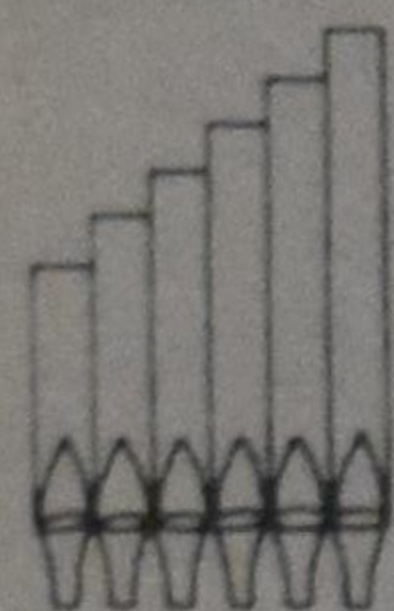
The first of three speakers, Paul Marshall of the Institute for Christian Studies, said that the state's task of administering justice in society gives it an *interest* in education but not the right to *control* education. Marshall suggested an important distinction between the public nature of government money and the possibility of private use of that

money. He said that the government must always distribute money publicly, that is, with fairness to all and out in the open, but this does not mean that the money must necessarily be used for public purposes. We accept many instances, he reminded us, in which funds distributed by the government are used for non-public purposes, such as family allowances and grants to corporations. This means that the argument that the government by its nature is not allowed to fund "private" schools is not valid.

Ensing urges good public communication

Gerald Ensing, Assistant Inspector of Independent Schools in British Columbia, spoke on "Making Principles Work in School-Government Relations." He spelled out the key issues which motivate Christian school supporters and stressed the importance of communicating these issues to the general public, calling this a form of public evangelism.

Ensing argued that the government must make it possible for parents to educate their children in a manner that is in harmony with their whole life-orientation. But then Christian schools which publicly advocate parental choice must be consistent by making sure that parents are thoroughly involved in the functioning of their schools, by which the government can recognize that parental choice is a sincere argument. Ensing added that when Christian and other independent schools deal with the government they must be unified in their approach so that the government does not



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Stained glass performance shines

Bert Witvoet

The Redeemer College Auditorium offered a top-notch musical program when it featured the Hamilton Philharmonic Orchestra under the dynamic baton of Boris Brott and the youthful Redeemer College Choir under the bold green twig of Christiaan Teeuwsen, with three professional female vocalists added for spice.

The Dec. 2 sell-out performance introduced the Stained Glass series of three concerts at the college. Two screens set against a black backdrop projected images of stained glass windows to enhance the feeling of cathedral music. The program offered a work by Arangelo Corelli, cantatas by Dietrich Buxtehude, a Jewish suite by living and present composer Milton Barnes, a miniature concerto by Mozart and Vivaldi's "Gloria."

One would expect a

professional performance from the Hamilton Philharmonic. But the Redeemer choir under the direction of Chris Teeuwsen was a delightful surprise. Although one would not expect youthful voices to have the tonal qualities of a mature choir, this group of eager and disciplined student singers made up for that limitation with purity of timbre, excellent diction and full surrender of feeling to both conductors, Teeuwsen and Brott. In fact, they shone during the performance of "Gloria."

The audience, generous and warm in its praise, was also somewhat inexperienced in matters of applause. Boris Brott, who kindly told them to go ahead and applaud whenever they wanted to, since musicians love praise, tactfully made the point that normally audiences withhold applause until the movement is over and the conductor turns to the

audience.

It was clear from remarks Brott made during the performance and afterwards that he has fallen in love not only with the auditorium, but with the staff and students at Redeemer as well. In a discussion with this reporter he remarked that whenever he visits Redeemer, which according to Teeuwsen is quite often, he senses a feeling of "light." The first time he conducted the choir he told his wife afterwards that this was different from anything he had done before. Somehow the students made him feel "clean," he said.

Not a bad testimony for a Christian college coming from a man who has all kinds of reasons for being impressed with a more worldly kind of sophistication. Perhaps the beauty and simplicity of stained glass can still work wonders in our society. Will the *Hamilton Spectator* music

critics, a few seats to the left of this reporter, comment on the fact that the concert was opened by President DeBolster

with Bible reading and prayer? The concert glass was stained glass all right!

need to arbitrate between them, and will not be tempted to turn them away with a "divide and conquer" approach.

Finlay identifies school and government legal rights

Toronto lawyer Brian Finlay, the third speaker, spoke on "This is the Law: The Legal Framework and Legal Prospects of Independent Schools in Ontario." Finlay led the conferees through several legal cases which demonstrate, in his judgment, that independent schools have a legal right to exist and a right to teach a particular (religious) perspective. However, said Finlay, these cases also establish the government's right to step in when an overriding social interest is at stake. Defining the line between these rights is difficult.

Finlay then drew attention to the Shapiro report's definition of "satisfactory instruction," and argued that if this definition were inscribed in law, the religious and philosophical freedom of Christian schools would be impaired. He urged the conferees to be outspoken about opposing the legal entrenchment of a point of view that might limit the freedom of Christian schools. He urged Christian schools to "Nail your theses to the wall" as a challenge to head off any legislative initiatives that might limit their freedom.

Workshops and evaluations

After hearing the three speeches, the conferees

gathered in their school "family" groups to reflect on what they had heard and consider the implications for their schools. Then there was a series of workshops, each one dealing with a topic addressed in the document "Public Rights, Public Responsibilities" prepared by OAAIS in 1982. The topics included program evaluation, curriculum goals, and teacher certification. In one of the workshops Norman Keith, Executive Director of the Christian Legal Fellowship, made a very helpful presentation on the implications of recent legislation (such as amendments to the Human Rights Code) for employment practices in Christian schools.

In the plenary session that followed the workshops there was a strong realization that Christian schools have much work to do in spelling out what they stand for, and in

developing clear principles that can be applied to various aspects of school-government relations.

A highlight of this plenary session was a short but very encouraging speech by Patricia Hughes, a representative of the Ministry of Education. She displayed an excellent grasp of the issues and conveyed a spirit of genuine support for the interests of independent schools.

Harry Fernhout is senior member in Education and Vice-President at the Institute for Christian Studies, Toronto, Ontario.

Check our holiday season advertising deadlines on page 16 (bottom of Calendear of Events). Make sure your ad arrives on time!!!

Cinema summaries

Marian Van Til

Three Men and a Baby

Rated PG
Stars Tom Selleck, Steve Guttenberg, Ted Danson
Directed by Leonard Nimoy

What happens when three freewheeling yuppie men become responsible for raising a child? This movie, based on a French play and film, presents its answer to that question.

Apparently there are still a lot of people who find that men taking care of babies — without being told by women how to do it — is a novel idea. The only other factor that would explain the extreme popularity of this film is that those men are three of America's current sex symbols.

Clearly, being a male sex symbol and having caring, paternal instincts are incongruous in people's minds. This film builds on that incongruity. It spends its first 20 minutes proving to us that these guys are three of the most carefree (careless), promiscuous playboys around. It then takes an hour to prove they aren't; or rather, it would have us believe that the irresponsible, shallow jerks it first presented could convert, almost in an instant, to sensitive, committed, worrying nurturers, thanks to the baby girl who shows up at their apartment door.

The film is sometimes poignant, sometimes genuinely funny — e.g., when the men sing baby Mary to sleep; when Jack (Danson) takes Mary (played by twins from Kitchener, Ontario) into the shower with him; or when Peter and Mike, who are at the opera, with dates, call home during intermission: because Jack doesn't answer the phone, they leave the concert and the women in a mad rush to find out what kind of tragedy has struck.

This movie also contains some scenes that are more offensive than funny (though most of the audience in St. Catharines didn't seem to think so): when the men are becoming "acclimatized" to Mary, they are presented as (likeable) idiots, incompetent and just plain stupid when it comes to caring for babies. No men adept enough at their careers to have become successful architects, cartoonists, and actors are that lacking in common sense.

Three Men and a Baby is enjoyable entertainment for the most part. But it could have been more than that had it kept the satire of its French original and downplayed the slapstick. It had a great opportunity to get viewers to re-examine the minimal role fathers, and men in general, have traditionally taken in childrearing in North American society. Instead, it seems to present its characters' situation as merely a cute and heartwarming aberration.

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Feature

Behold the lowly spud

Curt Gesch
(A chapel speech given at Bulkley Valley Christian High School)

I have always heartily despised preachers who chose their topic first, or formed opinions and applications first, and then "searched the scriptures" to find a suitable text upon which to hang their thoughts. Or in some cases, to prop up an argument.

It was with some humiliation, therefore, that I found myself doing something even worse this weekend. Knowing that I had a chapel speech to give, I decided that I would speak on potatoes. This topic, of course, (or vegetable, if you please), is not to be found in the Bible. One can speak about oil exploration in a chapel and find a text to support it (even if one has to speak about olive oil) or tar sands (Korah, Dathan, Abiram, and Sodom and Gomorrah). One can speak of unicorns, even, if he uses a KJV Bible and refers to Psalms 22:21.

Potatoes, however, are not

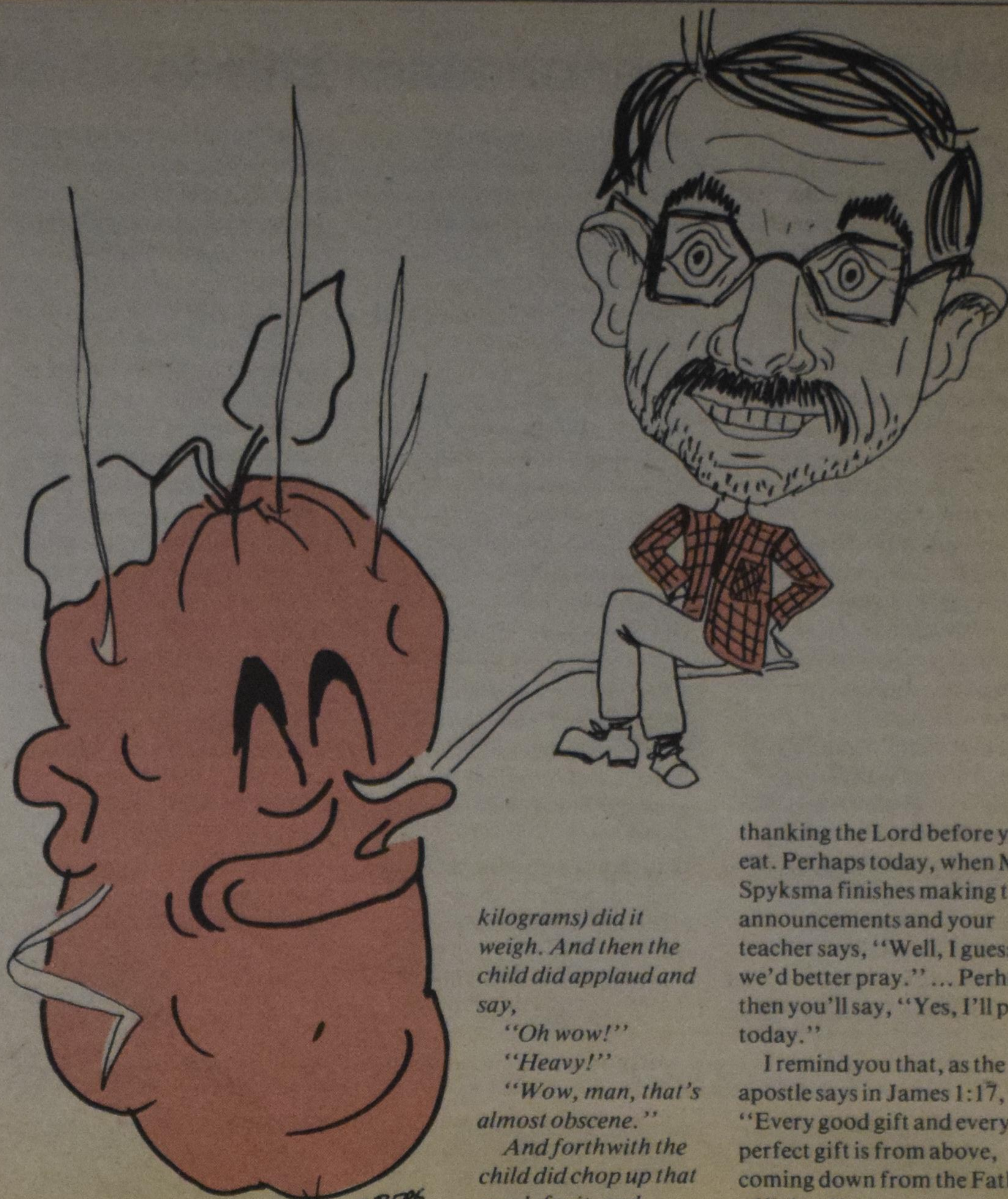
mentioned in the Bible. Sorry to say, they had not yet been "discovered," except by the advanced civilizations of North, Central, and South America. So how does one go about basing a devotional on potatoes?

My solution is first of all to mention Alice. Alice Cooper. There are others who would do as well. Whatever Motley Crue, Alice Cooper, Twisted Sister, *ad infinitum, ad nauseum*, do must be bigger and better and more and more violent and more and more sensational and louder and louder if they are to stay in business. (Eventually, of course, the only recourse left will be to commit suicide on stage, which — come to think of it — it is not a bad)

Similarly, in sports. The super series is it! Wrestle mania! Similarly, in religion. Until recently, T. V. evangelists were seen as the ones to get through, with the best production equipment available.

Enter one lowly potato. Not exactly the class of Wayne Gretzky or Mario Lemieux.

Hear now the parable of the spud:



Behold, the issues of life may be compared to a lowly spud, which, when it was offered to a hungry child, received no applause but rather a whine, "Aw, must we have them again?" But behold a larger, and then a larger, and then a larger, and then a behemoth, yea, verily an incredible hulk of a spud did appear. Even unto two and two-thirds pounds (or as the heathen say, 1.2

kilograms) did it weigh. And then the child did applaud and say, "Oh wow!" "Heavy!" "Wow, man, that's almost obscene." And forthwith the child did chop up that spud, fry it, and consume it utterly. (With ketchup.)

There is, fellow students and teachers, a lesson or two to learn here. I will offer just one. It comes close to aping (an apt metaphor) Alice Cooper or ZZ Top to gross you out with this large, large spud. Perhaps, though, having seen the grotesque monstrosity, you'll find it anything but a meaningless routine to pray,

thanking the Lord before you eat. Perhaps today, when Mrs. Spyksma finishes making the announcements and your teacher says, "Well, I guess we'd better pray." ... Perhaps then you'll say, "Yes, I'll pray today."

I remind you that, as the apostle says in James 1:17, "Every good gift and every perfect gift is from above, coming down from the Father of lights."

Whether it's caviar or spuds, the Canada Cup or hockey in the back alley, computers or an old ball point and some scratch paper, all good gifts come from our Father in heaven.

Curt Gesch is a teacher and grower of spuds in Smithers, B.C., where a 60-day frost-free season still grows plenty of potatoes. Illustration by Bernice VandenBerg, who Gesch describes as "a pine beetle counter and illustrator from Telkwa, British Columbia."

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Reflections on a Christian social-political vision

John Bolt

A Christian social-political vision for Canada. Is it necessary? Absolutely! Is it possible? I doubt it. Is it helpful? I don't know. Since the topic deserves a bit better than that let me elaborate on those too-snappy answers.

Is a Christian social-political vision for Canada necessary?

Yes, absolutely. Let me give at least the bare-minimum of reasons. First of all, social and political life is a crucial part of our obedience to our Lord Jesus Christ. He claims all; He deserves all. How we vote, how we live our lives together in society is not a matter of neutrality or indifference. In a way, that should settle the question for us.

Second, our social and political life is in a state of confusion and disorder. The values of Western society (of which Canada is a part) have gone haywire. Ours is a society that desperately needs a dose of Christian sanity. It appears to be going mad. How else can we account for the public values that characterize our common life? I'm thinking not only of the scandals and corruption that plague our governments.

Ours is a society that can become morally outraged at the pain of baby seals killed on Newfoundland ice floes for their fur but permit the pain of millions of babies destroyed in the womb. Ours is a society that dares not raise its legal voice against homosexual or other perverse sexual acts between "consenting adults" but massively controls simple economic acts between equally consenting adults. Ours is a society where someone can get into trouble for paying a teenager less than the minimum wage but legally protects the "rights" of parents to deny a 13-year-old retarded boy corrective surgery needed to save his life.

Ours is a society that is beginning to think that condoms are the solution to every moral problem from AIDS to nuclear war. Ours is a society in which many church people no longer believe in the infallibility of the Bible, or cardinal Christian teachings such as the bodily resurrection or the second coming, but are absolutely convinced that the Sandinistas are bringing in the Kingdom of God in Nicaragua, that Bishop Tutu is a prophet and Ronald Reagan is the Antichrist. Even for some clergy people, fornication is OK when done sincerely; drinking South African wine a mortal sin. If in doubt, read your newspaper. Canada desperately needs some Christian sanity. There is afoot a systematic attack on Judean-Christian values; we need to respond.

Third, our society is becoming both secular and sacred at the same time. It is

secular in rejecting the Christian church and Christian religion at the same time that pagan idolatries (such as the sacralizing of the state) are on the increase. As some Christian writers have eloquently argued, the public square cannot remain naked — chase God out and an idol must take his place. Christian presence is desperately needed in the public square.

Finally, Christians are in part responsible for the problems of the modern age. If we had to characterize the modern age with a few words I would include: autonomy, freedom, equality, rationality, science and technique, pluralism, toleration, (and secular). It is an oversimplification, but there is a real sense in which these terms (and the ideas they represent) are in part the illegitimate offspring of the Protestant Reformation.

I was struck by that again when I read Anne Roche Muggeridge's marvelous discussion of the decline and fall of the Roman Catholic Church, *The Desolate City*. She begins by speaking of the Protestant Reformation as a revolution against the authority of the church, a revolution that sired all the revolution of the modern world. She's partly right. The medieval Roman Church claimed to be the authoritative interpreter of scripture for the whole church. The medieval church insisted upon a hierarchy of authority from pope to king to noble to bishop to priest all the way to the lowest peasant. The medieval church insisted that there was only one Catholic, universal church outside of which there was no salvation and to which all were subject. The highest calling in life was to be a man or woman of the church; a monk or nun was closer to God than a mere peasant.

Along comes the Reformation and Martin Luther claims that *his* interpretation of the Bible is correct, not the pope's, that all Christians are priests free before God, that each person can read and interpret scripture. Along comes Calvin insisting that all vocations are equal before God, that in certain circumstances there is a right of rebellion against oppressive princes and kings, that the church must be free to be church, not ruled hierarchically by popes and bishops but democratically by ordinary elders.

The Protestant Reformation was a liberating movement,

equalitarian, and in a good sense secular (i.e. freeing from the control of the church), and of great significance for the political, social (family), and scientific progress of Europe. There are other influences (the medieval church was also opposed by the humanism of the Renaissance and later the anticlericalism of the Enlightenment) but modern science and politics and family life owe much to Protestantism, particularly Calvinist Protestantism.

Yes, science divorced from God has become a monster we don't know how to control; yes, modern politics divorced from God has become a tyrant we have a hard time taming. But, and that is my point, Christians, Calvinists in

in the so-called "secular" world. We have Christians for socialism and Christians for democratic capitalism both finding grounds and reasons in scripture. What is even more striking is that often both extremes claim to be an alternative "third way." This division is hardly abstract — do we support the Christian Heritage Party or CPJ? Both? Neither? Whose views on South Africa do we take guidance from? Boesak and Botha are both Reformed Christians; so is Chief Buthelezi.

Notice how I put the question. Is a Christian social-

conviction in the overall Christian community. No single vision exists; there are many visions. Perhaps it's time we faced that and learned to live with it. Politics and public life in general (including economics and social analysis) is a very complex matter. Is it *Christian* to be a supporter of free trade with the U.S.? Is it *Christian* to oppose cruise missile testing? Is it *Christian* to favour Sunday closing laws? Is it *Christian* to be against minimum wage laws? Pay equity?

The multiplicity of views held on these and any political issue ought to caution us.



particular, helped to create the modern world; we have a double responsibility to help straighten out the mess. One example: the idea of pluralism which is necessary to create genuine freedom has become in our time an anything-goes kind of relativism. We need to uncover and recover what it meant and should mean including its limitations.

Is a Christian social-political vision for Canada possible?

My quick answer to this one was: I doubt it. That rather pessimistic answer perhaps is a reflection of my personal frustration in trying to carry on meaningful political dialogue among Christians. There's no point in beating around the bush: can you imagine the Christian Heritage Party (CHP) and Citizens for Public Justice (CPJ) coming with a united platform?

What is striking is that Christian social-political reflection runs the same gamut from right to left that one finds

political vision possible. *Vision* is the singular. My reason for doubt is that we have *several* Christian visions. Perhaps that is not so bad. Perhaps that is a sign of health.

A few decades ago we were pushed to become more politically active. I remember only a few years ago attending a conference where Gerald Vandezande berated evangelical Christians for their sloth, for not getting involved politically. I remember thinking then, as I do now, that such an admonition particularly in North America, was a bit out of date. Evangelical Christians (particularly in the U.S.) are very politically active (most of them in ways that Gerald would not appreciate, I think) — a television evangelist is considered a serious candidate for the Presidency of the United States. Even in Canada, Christians are involved (most of them in ways I appreciate very little). I think of the massive social-political involvement of the mainline Canadian churches.

The point is not involvement but direction — and we run the entire spectrum of political

Maybe we shouldn't even ask if a specific policy is Christian or not. Perhaps we need to back off a bit in the claims we make for public life. I am certain Jesus died and rose (bodily!) for my salvation. I am absolutely clear that God commands me to tell the truth, be faithful to my wife and love my children. I think it is a matter of honest debate among sincere Christians of good will whether or not capital punishment should be restored or government-sponsored medicine is a good or bad thing.

The multiplicity of *visions* need not distress us and can be helpful if we are willing to live with less certainty in our political lives than we are in our faith commitment. That means, of course, we need to be very careful in the *public* political claims we make as Christians. Both the CPJ and CHP could temper their claims somewhat, in my judgment.

Is a Christian social-political vision for Canada helpful?

My answer: I don't know. Some visions are more helpful than others. The problem

Continued on page 12...

Evangelism clinic co-hosted by Grace Church

Robert VanderVennen
TORONTO, Ont. — Grace Christian Reformed Church of Toronto was one of four churches to host the intensive training clinic Evangelism Explosion III International Equipping Ministry. Grace church has been a leader over the years in sending members to the clinic and in providing trainers.

Grace church has participated in Evangelism Explosion for 11 years. It started when three elders from Grace decided to support each other in undergoing training in the program at West Ellesmere United Church, of which founding chairman J. Berkley Reynolds was pastor. Two of those elders, John Kamerman and Peter Faber, have spearheaded the evangelistic ministry of the church ever since. They recruited other members of Grace whom they trained there (at Grace). Today, “generations” of members have been trained in neighbourhood evangelism by those original leaders.

The seed bears fruit

A result of this activity is that people with a variety of national backgrounds and skin colours have become new members at Grace. Neighbourhood families from Latin America, the Caribbean, the Far East and Europe, as well as Canadian neighbours, are seen in Grace church each Sunday.

Further, when six Grace families recently agreed to help start a new church in fast-growing Pickering, Ontario, it was no coincidence that five of those people were trainers who were equipped for evangelistic ministry and the training of others. Other church members who have received EE training now lead other ministries at Grace as well.

Training church members

Training church members to share their faith is a special feature of Evangelism Explosion. In a systematic 16-week program, trainers and trainees meet one night a week for classroom study, prayer, and for making neighbourhood calls as a team of one trainer and two trainees. The course is concluded with an examination, after which one can become a certified teacher. The national board runs

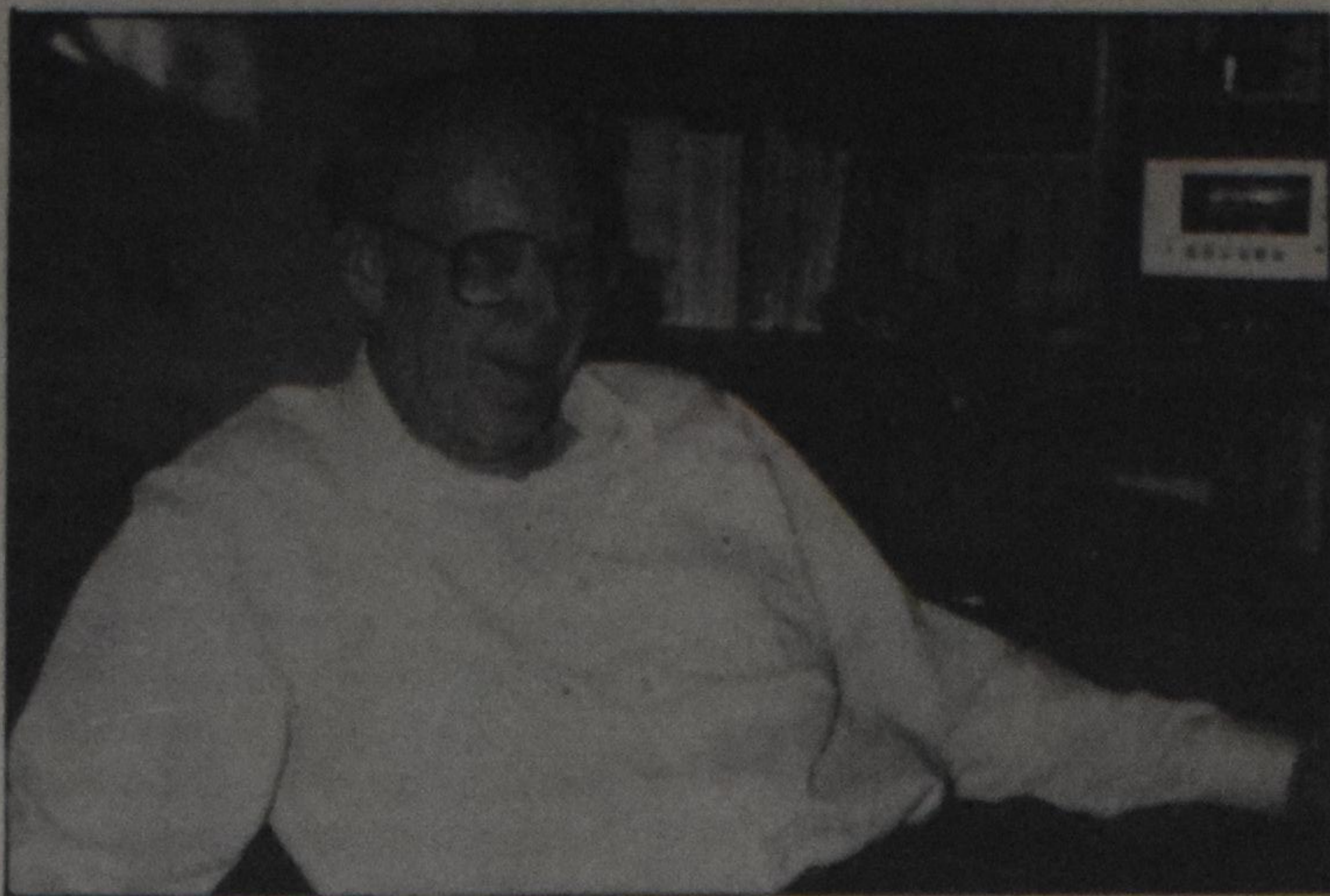


Photo: Robert VanderVennen
John Kamerman, new chairman of Evangelism Explosion III.

three clinics a year in different parts of the country, during which the 16-week course is compressed into five days. These are specially designed for pastors who then can introduce this ministry to their congregation and serve as trainers. The recent clinic trained 28 persons, about half of them pastors. The group included three Chinese pastors and eight persons from the Montreal area, the first time Francophones have participated.

A major aim of the structured training program of EE is to equip members of congregations by giving them direct, supervised experience in making evangelistic visits, so they begin to feel comfortable and confident in talking with people about their faith. Visits are made to people who have filled out visitor’s cards in the church, to people who have had contact with a church program such as vacation Bible school, to people referred by others, or just “cold calls” to people with no previous contact with the local church.

Ecumenical and international

The recent clinic was co-sponsored by Bayview Glen Alliance Church, Good Shepherd Community Church, and People’s Church, as well as Grace CRC, which illustrates the variety of denominations which participate in EE in Canada.

Evangelism Explosion was started by Rev. James Kennedy at Coral Ridge Presbyterian Church in Ft. Lauderdale, Florida. It is active in 96 countries and was brought to Canada about 12 years ago by Rev. Reynolds when he was pastor of Toronto’s West Ellesmere United Church. The

“III” in its name refers to its three aims: evangelization, teaching new believers and training for evangelism.

Congregational evangelism training

The Christian Reformed denomination has adapted the

“Kennedy Program” into a program of its own called Congregational Evangelism Training (CET). It holds training workshops periodically for interested church members, but seems not to be very strong in sustained training in actual evangelistic visits. Most Christians are timid about evangelistic contacts, says Kamerman, and need good training with hand-holding follow-through in order to develop the confidence to go out on their own. A well-structured training and support program is essential.

“In [Christian Reformed Churches] we talk a good game on evangelism but we don’t really get going in a sustained way at the congregational level,” says Kamerman. He adds, “Although the church’s pastor is the key person in successful congregational evangelism, pastors are often

too busy to stay with a training program. Local evangelism really needs qualified and trained church members to take the leadership.”

Kamerman points out that two other ingredients are needed for successful congregational evangelism. One is fervent and communal prayer by those making visits and by prayer partners in the congregation. The other is a church whose members are not threatened by new members with different backgrounds, but who go out of their way to greet newcomers and welcome them to worship services, to church school classes and into their homes. Fruitful neighbourhood evangelism needs to have broad congregational involvement.

Reflections on a Christian social-political vision for Canada

... continued from page 11.
anytime a *Christian* claim is made in the public square is that the cry of “theocracy” and “intolerance” raises its ugly head. The best I can do is to spell out briefly the rough contours of such a possible vision and argue for its usefulness.

First, let me suggest what I consider to be the *major* problem of modern society. It is what may be called in fancy terms “the crisis of legitimation” or perhaps more understandably, “the crisis of authority.” What gives the state its legitimacy; why should governments be respected and obeyed? Why should teachers — and parents for that matter — be respected and obeyed? What is the basis of law and order in society?

The old answer was that God ordained all authority, that human law is to be obeyed because God exercises his rule via human rulers and that He will judge good and evil. In our world God is functionally dead; and what then happens to the politics at God’s funeral (Michael Harrington)? The answer is that false gods (idols such as humanism, materialism, history, or the state itself) take the place of God and tyrannize us (the twentieth century offers ample evidence of this).

Furthermore, today authority begins to legitimize itself by being a dispenser of goodies. Politicians seek and are to be elected on the basis of their promises and ability to make us greater consumers. Consequently, the state promotes consumption (not production) and is ripe for corruption — patronage favours, etc.

A Christian social vision for Canada, as I see it, would include *at least* these four key planks.

1) A conviction that God is *sovereign* and that all authority is derived from God and accountable to him. In practice this would mean public policy (tax breaks?) which encourages the religious/moral sector of society to flourish. The state has a vested interest in a healthy religious/moral life of its people.

2) A conviction that all human authority is relative and limited and that because we are sinful, a division of powers is necessary as a check on the potential absolute power of any group, be it the state, the church, multinationals or trade unions. In practice, this would mean a relative freedom and non-interference of the state to allow non-state sectors of society such as business, labour unions, schools, churches, families, voluntary

associations to flourish. It would also mean a willingness to pay for adequate defense and policing of our nation.

3) A conviction that people are created in God’s image, have dignity, worth, and need freedom to achieve their full potential. In practice, this means that public policy should encourage creativity and productivity rather than stifle it by means of excessive taxation or welfare policies which encourage sloth. It also means that we as a people would have to become less dependent on the state as father, mother, caretaker.

4) A conviction that as a community we must be compassionate and caring to the truly needy. In practice this would mean a greater protection for the unborn and handicapped and much better care for our elderly. I frankly am quite unconcerned about the fact that fat executives under six feet get paid \$4,000 a year less on average than do thin ones over six feet (true story in a recent issue of the *Hamilton Spectator*) or that secretaries get less than plumbers. I do care about abortion and the care given in old age homes.

Is that helpful? I think so, but I don’t run the country. The key question is will those who do, find it instructive; and to that I don’t know the answer.

John Bolt is Assistant Professor of Religion and Theology at Redeemer College in Ancaster, Ontario.

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(Mr. in de Rechten, Leiden)

Leonard de Vries, LL.B.
Also Dutch Law

Classifieds

Christmas Greetings	Births	Anniversaries	Obituaries	Obituaries
<p>LIEVERDINK: To all my dear friends, especially Ron Dube, and all my dear relatives: have a wonderful celebration of Christmas and trust the Lord for the coming year.</p> <p>Grada Lieverdink (author of <i>The Open Door</i>), P.O. Box 532, Iroquois, ON K0E 1K0</p>	<p>Dykstra (nee Joffers): With praise and thanks to God, we, John and Glenda, would like to announce the birth of our fourth child, a daughter, born on Nov. 24, 1987, weighing 7 lbs. 10 oz. A sister for Janine, Corey and Mitchell. Seventh grandchild for Mr. and Mrs. Wytse Dykstra, and 14th grandchild for Mr. and Mrs. Pieter Joffers, all of Thunder Bay, Ont.</p> <p>Address: 84 McKibbon St., Thunder Bay, ON P7B 4B2</p>	<p>Moordrecht Brampton 1932 December 28 1987</p> <p>"Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus." (II Timothy 1:13)</p> <p>We give thanks to God for all his goodness as we celebrate the 55th wedding anniversary of our dear parents, grandparents and great-grandparents,</p> <p>JORIS and LAURINA VANDERHAM (nee Roodzant)</p> <p>We pray that the Lord may keep you in his care and continue to bless you in the years to come.</p> <p>Love and congratulations from all of us:</p> <p>Alice & John Verkaik — Chatham John & Lou Tim Dorothy Nina John & Shirley Vanderham — Westover Lance & Anna Jo-Anne Wayne Peggy Toirkens — Brampton Lauraine Josh Laura & Cliff McNally — Brampton Cora & Meindert Kalverda — Holstein Leona Mike Tanya Lance</p> <p>and two great-grandchildren</p> <p>Home address: 7900 McLaughlin Rd. S., Apt. H712, Brampton, ON L6V 3N2</p>	<p>On Sunday, Nov. 29, the Lord called home our dear choir member and friend,</p> <p>HARRY LUYT</p> <p>May his wife and family find comfort and strength in knowing that he now may sing in the heavenly choir.</p> <p>On behalf of the Chatham and District Male Choir "Crescendo," F. Smids, President</p> <p>Ruinerwold, Wyoming/Strathroy, Dr. Ont. Mar. 19, 1900 Dec. 3, 1987</p> <p>"The time of my departure has come. I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that day and not only to me but also to all who have loved his appearing." (II Tim. 4:6b-8)</p> <p>Peacefully on Dec. 3, 1987, the Lord called home, our father, grandfather, and great-grandfather,</p> <p>JAN NYWENING</p> <p>Predeceased by his wife Harmina Zeldenrust and one grandchild.</p> <p>John & Kornelia Nywening — Strathroy Connie & Jake Pranger — Strathroy Wiebe & Margaret Nywening — Wyoming Arend & Freda Nywening — Strathroy Jenny & Harry Kleefman — Arkona Clarence & Cobie Nywening — Winona Bill & Grace Nywening — Wyoming</p> <p>33 grandchildren and five great-grandchildren</p> <p>The funeral service was held on Dec. 7, 1987, in the Wyoming Chr. Ref. Church, with Rev. J.D. Tangelder, of Strathroy, officiating. Interment was in the Wyoming cemetery.</p> <p>Family corresponding address: c/o J. Pranger, R.R.#1, Strathroy, ON N7G 3M3</p>	<p>We will always remember our friend and brother in Christ,</p> <p>CORSTAPPER</p> <p>who passed into glory on Dec. 7, 1987, at the age of 63. We express our Christian love and sympathy to Riek and her children and grandchildren and pray that the Lord will be their strength and their salvation.</p> <p>Ted & Trix De Boer Bert & Grace Kluis Joe & Nora Kortleve Evert & Jake Westerneng — Woodbridge, Ont.</p> <p>Terwispel Williamsburg, (Fr.) Ont. On Sunday, Nov. 29, 1987, our heavenly Father called unto himself, our dear wife, mother, grand- and great-grandmother,</p> <p>FLORENCE (Fokje) VANDERHEIDE (nee Boersma)</p> <p>in her 78th year.</p> <p>Beloved wife of Sijze Vander Heide.</p> <p>Loving mother of:</p> <p>Jenny & George Struiksma — Jordan Station, Ont. Jack & Mona Florence & Jay Shirley & Ron Sylvia & Brian (boyfriend) Pearl & Clarence Haayema — Williamsburg, Ont. Verna & Stephen Jerry & Claire Steven, Debbie, Heather</p> <p>Also survived by seven grandchildren and two sisters in Holland. Predeceased by one daughter Jantje in 1933 and one sister in Holland.</p> <p>"I am the Alpha and the Omega," says the Lord God, "who is and who was and who is to come, the Almighty." (Rev. 1:8)</p> <p>The funeral service was held on Dec. 2, 1987, in the Chr. Ref. Church, Williamsburg, Ont. Rev. W. de Jong officiating.</p> <p>Home address: Box 167, Williamsburg, ON K0C 2H0</p>
<p>PASMA: Tom and Alice wish all our family and friends a blessed Christmas and God's peace in the New Year.</p> <p>Springfield, Ont.</p>	<p>HAANSTRA: John and Debbie thank the Lord for the precious gift of a healthy daughter, KAREN DEBRA, on Nov. 20, 1987, weighing 8 lbs. 4 oz. A welcomed little sister for Marsha, Ron, Daryl, Adrian, Steven and Leanne. Proud grandparents are Mr. and Mrs. William VanHerk, Caistor Centre and Mr. and Mrs. Harvey Haanstra, York.</p> <p>Home address: R.R.#1, Caistor Centre, ON L0R 1E0</p>	<p>SWEETMAN: With joy and gratitude we received ADRIENNE KATRYNA Lopers Sweetman into our home on Nov. 26, 1987. Bob and Rosanne Lopers Sweetman, 2017-35 Charles St. W., Toronto, M4Y 1R6. A huggable baby sister for Nicholas, and granddaughter to Mrs. Doreen T. Lopers of Drayton and Rev. and Mrs. Leonard Sweetman of Grand Rapids.</p>		
<p>RHEBERGEN: We wish all our relatives and friends a blessed Christmas and a happy New Year.</p> <p>Frances and Gerald Rhebergen</p>		<p>VINK: John and Joanne (nee Postma) are thrilled to announce the birth of their first-born, a girl, BRENDA-LYNN on Oct. 26, 1987. Second grandchild for Teun and Co Vink and fifth grandchild for Hank and Riek Postma Sr. We thank God for this miraculous blessing.</p> <p>Home address: 518 Geneva St., St. Catharines, ON L2N 2H6</p>		
<p>VANDEN BERG: We wish all our family and friends a blessed Christmas and God's peace in the New Year.</p> <p>Jake and Nel Vanden Berg, R.R.#1, Caistor Centre, ON L0R 1E0</p>				
<p>VANDERWAL: We like to wish to our family and friends the joy and peace of Christmas and God's blessing for the coming year.</p> <p>Stan and Evelyn Vanderwal, R.R.#1, Varna, ON N0M 2R0</p>				
<p>Classified Rates</p> <p>Births \$22.00 Marriages & Engagements . \$25.00 Anniversaries \$30.00 Obituaries \$30.00 Notes of thanks \$21.00 Birthdays \$20.00</p> <p>All other one-column classified advertisements: \$7.50 per column inch with a minimum of \$10. For letter under file number, \$10 extra. Photos: \$7.50 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.) Calvinist Contact will not be responsible for any errors due to hand-written or phoned-in advertisements.</p> <p>NOTE: Newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only \$10! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$10 and the couple's future address.</p> <p>Note our new address: Calvinist Contact Publishing Ltd., 261 Martindale Rd., Unit 4, St. Catharines, ON L2R 6P9</p>	<p>Anniversaries</p> <p>Hengelo Guelph 1942 December 24 1987</p> <p>With joy and thankfulness to our God, we wish to announce the 45th wedding anniversary of our parents,</p> <p>JAN and JOHANNA DE ROODE (nee Dam)</p> <p>May the Lord continue to bless you.</p> <p>With love from your children and grandchildren:</p> <p>Harriet & Harold Chrichton; Tara, Jennifer, Rachel — Orangeville Tina & Bert Wolting; Chris, Angela — Guelph Anton & Betty Kalt — Smithville</p> <p>Home address: 70 Woodlawn Rd. E., #316, Guelph, ON N1H 7W7</p> <p>Zuidwolde (Dr.) Gowanstown, Ont. 1962 December 19 1987</p> <p>Thankful to the Lord, we hope to celebrate our 25th wedding anniversary.</p> <p>HANS and FENNIE KATERBERG</p> <p>and our children:</p> <p>John — at home Peter — Waterloo Alex — London Theo — London</p> <p>Open house will be held on Tues., Dec. 29, 1987, in the Chr. Ref. Church, Whites Rd., Palmerston. Best wishes only.</p> <p>Home address: R.R.#1, Gowanstown, ON N0G 1Y0</p>	<p>Classifieds continued next page.</p> <p>For Sale</p> <p>A Birthday Gift for Kids!</p> <p>A new softcover cartoon book: <i>Bubba Louie • A Collection of Comic Strips</i></p> <p>by long-time cartoonist Bob ("Bowie") Wierdsma. Features cast of black and white kids in various humorous escapades; 36 pages; two-colour cover. Costs only \$5.00 each.</p> <p>BOWIE CARTOON STUDIO 29-901 South Station St. Weston, ON M9N 3T8</p>	<p>Miscellaneous</p> <p>CHRISTIAN STEWARDSHIP SERVICES</p> <p>Providing counselling in estate planning, will making, insurances, Christian investments, and special giving.</p> <p><i>Free of charge — Confidential Public presentation — Home visits</i></p> <p>Please write: CSS, 455 Spadina Ave., #210, Toronto, ON M5S 2G8 or telephone: (416) 598-2181</p>	<p>Miscellaneous</p> <p>Simon Pols <i>Poultry and Agri-business</i></p> <p>FEEDING SYSTEMS HEATERS DRINKING SYSTEMS VENTILATION PRODUCTS PVC AIRINLETS</p> <p>Simon Pols (416) 899-3863 Reg. Rd. #24 R.R.1, Wainfleet Ontario L0S 1V0</p> <p>• Big Dutchman Equipment • Val Nipple Drinkers • Olicup Automatic • PVC Ventilation • Poly Fans & Cooler</p> <p>Ron Pols Sales Rep. (416) 899-3621</p>
<p>Thanks</p> <p>MULDER: Mrs. Jantje Mulder and her children wish to thank the Lord for her 80th birthday on Nov. 27, 1987. We also wish to thank everyone who made that day a very happy and special one for all of us. May God bless you all this Christmas season.</p>				
<p>Miscellaneous</p> <p>Durham Region Right to Life Association has audio and video materials as well as speakers available for students, teachers, clubs and churches, etc. For info. (416) 668-7911.</p>	<p>Why not place an ad in Calvinist Contact?!</p>			

Classifieds

Teachers	Teachers	Personals	Personals	Real Estate
<p>AYLMER: Immanuel Chr. School seeks applications from teachers interested in a possible part-time position in the junior area beginning early in 1988. Please send resume to the school, 75 Caverly Rd., Aylmer, ON N5H 2P6 or for more information call: Andy Vander Ploeg, Principal at (519) 773-8476 (school) or (519) 773-5009 (home).</p> <p>KITCHENER: Laurentian Hills Chr. School, Kitchener, Ont., requires a Grade 3/4 teacher for the 1988/89 school year. Applicant should be able to teach French. Experience preferred. Send resume to: Principal, Laurentian Hills Chr. School, 11 Laurentian Dr., Kitchener, ON N2E 1C1</p>	<p>LUCKNOW: The Lucknow & District Christian School in Lucknow, Ont., has a possible opening for a teaching-principal for the 1988-89 school year. Please send all letters of inquiry and resumes to Mrs. Ettie Broer, Principal, Lucknow & District Christian School, Lucknow, ON N0G 2H0.</p> <p>PRINCIPALSHIP Vancouver Christian School Association is seeking candidates for Sept. 1988 for a principal for its secondary school. Applicants will be screened the week of Feb. 1. Send resumes to: Search Committee, Vancouver Chr. School Association, 3496 Haida Dr., Vancouver, BC V5M 3Z4. For information call: (604) 430-3062.</p>	<p>Single Men and Women If you are over 21 years of age and would like to find a partner in Christian Marriage, write to: Christian Marriage Contact Service, P.O. Box 1127, Station B, Burlington, ON Canada L7P 3S9. Please enclose \$2.00 for a complete information package explaining our services. <i>Established in 1967.</i></p> <p>For Rent Spacious room for rent in Brampton home. Suitable for non-smoking person. Call (416) 451-1342 for more information.</p> <p>Two, possibly three, bedroom duplex in Aldershot/Burlington area. Available Jan. 1, 1988. Call (416) 522-5000 or 689-7480.</p>	<p>Het Consulaat Generaal zou gaarne in contact willen komen met de navolgende personen: VAN ASSELT, Johan W., geboren op 4 juli 1923 te Nijverdal, laatste adres in Nederland: Duinkerken 7, Vreeland. Naar Canada vertrokken op 25 april 1983. DE GEUS, Willem Adriaan, geboren op 13 oktober 1922, laatste adres in Nederland: van Galenstraat 16A te Den Haag. Naar Canada vertrokken op 14 september 1957 met bestemming Toronto. GROENEVELD, Gerard Jan, geboren op 31 maart 1935 in Groningen. Naar Canada vertrokken in 1953 met bestemming Fredericton, N.B. Eventueel later verhuisd naar Vancouver, B.C. HIEMSTRA, Pieter, geboren op 6 december 1882, naar Canada vertrokken in 1926. DE LAAT, Belinda Anna Adriana, gescheiden van B. van Willigen, geboren op 26 september 1959 te Kingston, Ont. Laatsbekende adres in Nederland: van Galenstraat 1 Eindhoven. Opnieuw naar Canada vertrokken op 24 juni 1986. VAN MAURIK-Engelman, Jansje Martina, geboren op 19 mei 1937 te Rotterdam. Naar Canada vertrokken op 5 augustus 1957 met bestemming Toronto. DE VEER, Dirk, geboren op 4 juni 1940 te Amsterdam, laatste woonplaats in Nederland: Diemen. In 1987 naar Canada vertrokken met mogelijke bestemming Toronto. ZIJLSTRA, Paulus, geboren op 15 juli 1909, laatste adres in Nederland: Schoolstraat 26, Baarn. Naar Canada vertrokken op 22 januari 1952.</p> <p>Consulate General of The Netherlands 1 Dundas St. W., Suite 2106, Box 2 Toronto, ON M5G 1Z3 Tel: (416) 598-2520</p>	<p>Furrow to finish, 90 sow operation, excellent building and equipment. Renovated brick farm home. Asking \$280,000. Hans Good opportunity to get started in the dairy business. 116 acres on Welland River. Large 4-bedroom home. Price includes quota, cattle and machinery. Asking \$395,000. Hans Beamsville area layer farm; 7,500 birds. 5-bedroom renovated home. 10 acres grapes; 1 acre apples. Large greenhouse and more! Asking \$595,000. Hans 7,000 cage layers. Nearly new cages. House in excellent condition; separate 1-bedroom apartment. Egg-grading station. A real opportunity for the ambitious person(s). Hamilton area. Keith 55,000 chicken broilers. Excellent 6-bedroom house and barns. Small acreage. Niagara Peninsula. Keith Dairy farm opportunity of a lifetime. Registered Holstein herd. Quota and all equipment; 300 acres leased land. Must really be seen. Keith 75 sow, furrow to finish. 80 acres land. Excellent 4-bedroom home. Very good barns. Liquid manure tank. Situated between Dunnville and Jarvis. Keith Keith Miller & Assoc. Realty Ltd. 220 Broadway St. E. Dunnville, ON N1A 1G2 Keith Miller (416) 774-4077 Hans Knuth (416) 957-7618 Sylvia Holstein (416) 765-2981 Jack Huitema (416) 774-8291</p>

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May we tell them you suggested their names? ☐ Yes ☐ No

Please print your name

Send to: "Share the Vision," Calvinist Contact, 261 Martindale Rd., Unit 4
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Teachers
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School telephone: (519) 352-4980

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Dr. Douglas Ribbens

Vice President for Academic Affairs

Dordt College, Sioux Center, Iowa 51250

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Help Wanted

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Events

Join us for our

INAUGURAL ORGAN CONCERT

with
Christiaan Teeuwssen
on
Saturday, February 13, 1988
8:00 p.m.
Redeemer College Auditorium
and

ORGAN/TRUMPET CONCERT

with
Jan Overduin and Eric Schultz
Saturday, April 16, 1988
8:00 p.m.
Redeemer College Auditorium

2 CONCERT PACKAGE

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Events

Weekly Crossword

by Samuel K. Flegner

ACROSS

- Agreement
- Rogue
- Complacent
- A Guthrie
- Ancient Asia
- Minor region
- Sleuth Wolfe
- Cloze
- Sediment
- Therefore
- Ecstatic
- It. island
- Pursue
- relentlessly
- Goliwogg
- Zodiac sign
- Repeat in music
- Beginning
- Temple
- Duke of Windsor
- Pinniped
- Certain combat code
- Speak
- Barbara or Clara
- Harsh cry
- Lifeflood of the gods
- Attu native
- Famous symphony
- Light color
- DDE's first lady
- Punta del
- Fish
- Musical opus
- Lamented
- Kind of bag
- Varnish ingredient
- Blood fluids

DOWN

- Overwhelming fear
- Hippodrome
- Embrace
- Bullfighter
- Faction
- Maize
- Dill herbs old style
- Strength
- Turk. bigwig
- Persistent
- A Griffin
- Itch
- Proceed
- Vitality
- Building annex
- Fresh-water fish
- Words by Caesar
- Scrooge words
- Roster
- Cinereous
- HST's first lady
- Think tank output
- "— Lake"
- Haggard novel
- Like a conger
- Honduras port
- Height
- Ames resident
- Ger. exclamation
- Tool kit item
- Gr. poet
- Egg-shaped
- Brother of Romulus
- Follow
- Sheer
- Bara of the silents
- Most suitable
- QED word
- Spider nests
- Observed

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Help Wanted

Please apply in writing, stating salary expectations, before January 6, 1988, to:

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Help Wanted

Help Wanted

More events on next page ...

SALES MANAGER

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Events/News

Christianity in Israel: freedom — with caution

Audrey Dorsch
“To walk where Jesus walked.” That is the reason some 500,000 people a year visit Israel — at least in good years.
Recently people have feared they’d be bombed or taken hostage where Jesus walked, and tourism to Israel dropped by 50 per cent, according to Teddy Kolleck, mayor of Jerusalem. He was addressing us, a group of 130 North American Christian leaders taken to Israel as guests of their ministry of tourism to demonstrate that it is now safe to make a pilgrimage to the Holy Land.
Christians are not the only ones who make pilgrimages to Israel. The country also, of course, represents the religious roots of Judaism and Islam. In addition, there are those who come simply as tourists, with no religious interests.
As might be expected, any tour organized for Christian leaders focuses primarily on sites significant to the Christian heritage. Perhaps it is also to be expected that such tours concentrate almost exclusively on the *history* of the church with little chance to observe the church of today.

Many of the shrines built to commemorate biblical events seem to have little relation to church life today. It was a Friday when we visited the Church of the Nativity in Bethlehem. There was a service being conducted with a sprinkle of people near the front of the vast sanctuary. Our guide, a non-religious Jew, asked us what special Christian day this was because there were so many people there. So many? A couple of dozen perhaps. He said that on Sundays there is no one.
On the other hand, a Sunday service was arranged for the tour group at an Arab Baptist church in Nazareth. It was a small building, accommodating about 200. Our service was held before the regular service because the church would be full for that (nor would we have understood an Arabic service). That is not a large congregation by North American standards, but it was a marked contrast to what I observed in the Catholic and Eastern Orthodox churches.
Following our service in

Nazareth we had opportunity to question the pastor. Mayor Kolleck had told that the huge Mormon university recently built in Israel was permitted only with the proviso that there be no proselytizing. Since Christianity is also a proselytizing religion, I wondered how evangelism is viewed in the Jewish homeland.
“Life is not easy here,” replied Pastor Fuad Sakhnini. “We have to be tactful.” Nevertheless, his church has a weekly visitation program, runs a Christian school and is a “mother church” to several other Baptist congregations.
He noted that it is illegal to baptize anyone under 17 without parental permission. Under what he described as an enticement law, one could incur a prison term or fine for giving away a *New Testament* because it could be construed as a gift or enticement to change religions.
He spoke of these things to our whole group, which included government representatives. That would indicate, at least to me, that

while they must be “tactful” in evangelizing, there is not a situation of severe restriction. This was confirmed in conversation with a “tentmaker” expatriate. Yes, one needs to be careful in light of that regulation, he said, but one-on-one witnessing is quite possible.
Mayor Kolleck made a point of Israel’s desire to practise freedom of religion. “We shall only keep this the capital of Israel if we treat every other faith the way we would like Jews to be treated around the world,” he said. He pointed specifically to freedom of access to Christian historic sites, to free education for Christian schools and to recently changed laws allowing churches to buy land and build.
Freedom for Christianity in this Jewish homeland, certainly exists in theory, and in practice it exists too — with caution.

Audrey Dorsch is a free-lance writer living in Toronto, Ontario.

Calendar of Events

- Dec. 20 Combined Christmas concert by the Brampton Chr. Choral Society “Praise the Lord” (Wm. Hoekstra director) and the Chr. Male Choir “The Choraliers” (Gerry Numan director) at 8 p.m. in the Second CRC, **Brampton**, Ont.
- Dec. 20 St. Thomas & District Male Choir and the St. Thomas Ladies Choir will have a combined Christmas concert in the 1st United Church, St. George St., **St. Thomas**, at 8 p.m.
- Dec. 20 Christmas celebration with Adoramus-Maranatha Choir, at 7:30 p.m. in the CRC, **York**, Ont.
- Dec. 23 Christmas candlelight service with the combined Adoramus-Maranatha choirs at the Mt. Hamilton CRC, 1411 Upper Wellington St., **Hamilton**. Director: Mr. John Hunse, organist: Miss Monica Admiral. Time: 8:00 p.m.
- Dec. 23 Christmas celebration with Adoramus-Maranatha Choir at 8 p.m. in Mount Hamilton CRC, **Hamilton**, Ont.
- Dec. 23 Christmas concert at 8 p.m. in the Willowdale United Church (Kenneth Ave.), **Willowdale**, Ont., by Leendert Kooij’s O.C.M.A. with Andre Knevel at the organ.
- Dec. 27 Annual sacred concert at 8 p.m. in Knox Presbyterian Church, Church St., **St. Catharines** (across from City Hall). With organist Christiaan Teeuwse and “The Ambassadors.”
- Dec. 31 Annual New Year’s Eve hymnsing at the Guelph Reformed Church, 79 Speedvale Ave., East, **Guelph**, with guest organist Jan Overduin of the Faculty of Music, Wilfrid Laurier University at 7:30 p.m.
- Jan. 13 - Feb. 10 Extension Series 1988: “Planet for the Taking” presented by The King’s College, at the **Calgary** Chr. School at 7:30 p.m. on Jan. 13, 27; Feb. 3 and 10.
- Jan. 14-17 Couples treat at Fair Havens Conference Centre, **Beaverton**, Ont. For info. call (705) 426-7378.
- Jan. 20 Youth in concert: Edmonton Youth Orchestra, The King’s College Choir and U of A Concert Choir, directed by Michael Massey, at 8 p.m. at St. Joseph’s Basilica, **Edmonton**, Alta.
- Jan. 21 - Feb. 11 Extension Series 1988: “A Planet for the Taking” presented by The King’s College; at the college, **Edmonton**, at 8 p.m. on Jan. 21, 28; Feb. 4 and 11.
- Jan. 28 - Mar. 3 Dobson film series “Turn Your Heart Towards Home” in the East **Strathroy** CRC at 8 p.m. on Jan. 28, Feb. 4, 11, 18, 25 and Mar. 3.
- Jan. 30 A show of family entertainment (acting-dancing-music) presented by Jerry Jonkheer and guest performers. At 7 p.m. in the Willowdale Chr. School Auditorium, **Willowdale**, Ont. \$6 admission. For info. call (416) 733-1799.
- Feb. 3-12 Series of presentations by Professor Dale Grotenhuis on the new Psalter Hymnal. Feb. 3: First CRC, **Sarnia**, Ont.; Feb. 4: First CRC, **London**, Ont.; Feb. 5: First CRC, **Drayton**, Ont.; Feb. 6: Auditorium, Redeemer College, **Ancaster**, Ont.; Feb. 7: Trinity CRC, **St. Catharines**, Ont.; Feb. 8: Mountainview CRC, **Grimsby**, Ont.; Feb. 9: Rehoboth CRC, **Bowmanville**, Ont.; Feb. 10: Grace CRC, **Agincourt**, Ont.; Feb. 11: First CRC, **Barrie**, Ont.; Feb. 12: Second CRC, **Brampton**, Ont. All presentations begin at 8 p.m.
- Feb. 12-14 Family retreat at Fair Havens Conference Centre, **Beaverton**, Ont. For info. call (705) 426-7378.
- Feb. 13 Dedication of the famous REIL tracker-action pipe organ in the auditorium of Redeemer College, **Ancaster**, Ont. The two-manual, 2000-pipe organ from Heerde, The Netherlands, will be played by virtuoso organist Christiaan Teeuwse, Redeemer’s new Assistant Professor of Music. Starts at 8:00 p.m.
- Feb. 22-23 RCBPA’s fourth annual convention at Holiday Inn, **Burlington**, Ont. For info. call (416) 524-1203.
- Feb. 24 Agricultural Trip to Israel — a two-week working holiday for farmers. For info. contact Molly Ann Schwarcz at Travel Connections, **Hamilton**, Ont. Phone (416) 521-8803.
- Apr. 16 Organ/trumpet concert with Jan Overduin and Eric Schultz at 8 p.m. in Redeemer College Auditorium, **Ancaster**, Ont. For tickets call (416) 648-2131, ext. 213.

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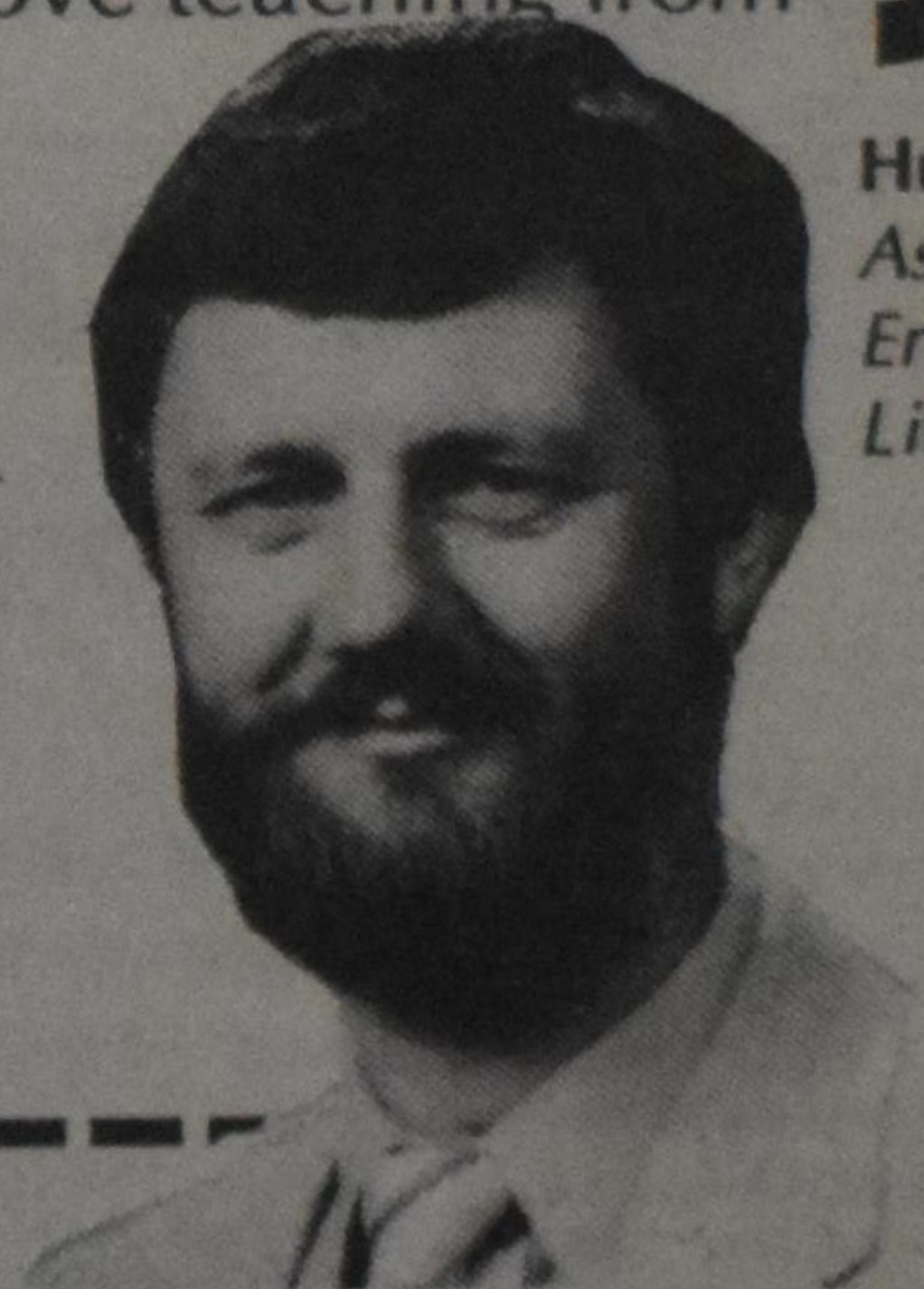
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Fri. Jan. 8	Tues. Jan. 5	Tues. Dec. 22-8:30a.m.	Wed. Dec. 23-8:30a.m.
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Als je 't
mij vraagt ...

Syrt Wolters

De laatste maanden hebben we nogal eens gehoord en gelezen over "free trade" of "vrijhandel." Ik neem aan dat mijn lezers weten dat dit betekent dat er aan de grenzen geen accijnzen en invoerrechten meer geheven worden bij de import of export van goederen.

Mijn klanten hebben me een paar keer gevraagd wat ik er van dacht. Ik moet eerlijk toegeven dat ik niet de moed heb om er een eigen mening op na te houden. Ik ben nu eenmaal geen econoom, en al de haken en ogen die aan vrijhandel vast zitten gaan mij soms boven m'n petje.

Maar al dat gedebatteer en soms geharrewar over deze zaak deed me herinneren aan een dergelijk debat in Nederland in de dertiger jaren. Colijn was de leider van de Anti-Revolutionaire Partij in die dagen. Colijn werd de opvolger van Dr. Kuiper, die in 1920 overleed. Dat kan ik me nog vaag herinneren.

In de crisisjaren (de malaise, zoals dat genoemd werd) was Colijn lijststaanvoerder van de A.R. Partij in 1933. Hij trok het land door in de verkiezingstijd. Een van z'n "planks," zoals we dat hier noemen, was, dat hij "vrijhandel" voorstond: Geen invoerrechten en geen accijnzen. Colijn zag toen al veel waardevols in een verenigd economisch Europa. De Benelux (gevormd uit de letters van België — NEDerland en LUXemburg was de voorloper (of is het voorloopster?) van de tegenwoordige Europese Markt.

Colijn won de verkiezing met een ongewone meerderheid, niet uitsluitend om z'n "vrijhandel theorie"; andere overwegingen hebben de kiezers geleid in hun voorkeur voor Colijn. Misschien daarover later nog eens een keer een stukje geschiedenis.

Colijn werd beschouwd als "de sterke man"; eigenlijk dachten de mensen dat hij ijzer met handen kon breken!

Storm van kritiek

Maar ik zal nooit vergeten dat, toen Colijn het bewind overnam, één van de eerste stappen, die de regering nam, was: De grenstarieven verhogen! Dat was nou die man die zo hoog opgegeven had over de juistheid van "vrijhandel." Nu hij zelf regeren moest handelde hij daar precies tegenin! Dat heb je van die politici! Als ze maar eenmaal gekozen zijn, lappen ze alle verkiezingsbeloften aan hun laars. De ouderen onder ons kunnen zich wellicht nog herinneren de storm van kritiek die op Colijn uitgebracht werd over deze handelswijze.

De Nederlandse Bond van Werkgevers heeft toen Colijn niet alleen uitgenodigd, maar zelfs uitgedaagd, om zijn positie te verdedigen. Die uitdaging heeft Colijn toen aanvaard. Hij heeft in Leiden

op de jaarvergadering van die Werkgeversbond een rede gehouden met de titel: "De St-Vitus-Dans van het Protectionisme." Die rede heeft zo'n indruk gemaakt dat, bijna in één slag, de publieke opinie in zijn voordeel oversloeg. Die rede verscheen natuurlijk in druk en het ontbrak bijna op geen enkele leestafel, of het nu een dokters-wachtkamer was of een kapperszaak: Het was gewoon een vereiste dat die rede gelezen werd.

Op eenvoudige wijze ging Colijn in z'n rede duidelijk maken dat er voor de Nederlandse regering niets anders op zat dan de tarieven te verhogen. Hij redeneerde ongeveer als volgt: Normaal gesproken zal het in het belang van alle landen in Europa zijn als we economisch de grenzen uitwissen; we moeten als goede burens samen wonen en samen werken. Misschien moeten we hier of daar een veer laten, omdat een ander land in een zeker opzicht het beter kan doen dan wij, maar dat geldt ook omgekeerd. Maar ja, nu we in een gedeprimeerde economie zitten, schijnen alle landen er op uit te zijn alleen maar te letten op hun eigen onmiddellijke belangen. Daarom gingen de regeringen hun eigen producten beschermen door invoerrechten te heffen. En hoewel Colijn op verschillende economische conferenties getracht heeft steun te krijgen voor zijn inzicht (Londen 1930; Geneve 1932) en hoewel de gedelegeerden op die conferenties zijn ideeën toejuichten en bijna allemaal zeiden: "Ja, daar moeten we naar toe," als ze weer thuiskwamen, konden ze hun eigen regeringen er niet toe brengen om het advies van Colijn op te volgen.

De normale weg

Nu, in die tijd werd Colijn

Zie pagina 16 voor de uiterste data voor inzending van advertenties gedurende de komende feestdagen.

Vrijhandel — voor of tegen?

Minister President en zag hij zich genoodzaakt om hetzelfde te doen. Een landje als Nederland kan zoiets natuurlijk niet alleen doen. Dat zou economische zelfmoord betekenen.

In die rede gaf Colijn een mooi en heel duidelijk voorbeeld: "Mijn slaapkamer is op de tweede

verdieping van mijn huis," zei hij. De normale manier om naar boven of naar beneden te gaan, voert langs de trap. Maar als ik 's nachts gewekt word door geschreeuw: "Mijnheer uw trap staat in brand," dan knoop ik vlug wat lakens aan elkaar en ik laat me door het raam naar beneden zakken. Maar terwijl ik me door middel

van die aaneen geknoopte lakens laat zakken, blijf ik volhouden: de normale weg voert langs de trap.

Aan deze ervaring moest ik denken nu ik weer de debatten volg over "free trade."

Syrt Wolters is kapper in Victoria, British Columbia.

Ongeveer miljoen Nederlanders gesteriliseerd

UTRECHT (ANP) — Ongeveer een miljoen Nederlanders is gesteriliseerd. Ongeveer 531.000 mannen en 451.000 vrouwen hebben deze ingreep ondergaan sinds ongeveer vijftien jaar geleden met de registratie ervan is begonnen. Dit blijkt uit het jaarverslag 1985 van het 'peilstationproject' in het kader waarvan 59 huisartsen wekelijks allerlei gegevens uit hun praktijk noteren. Ze zijn zodanig over het land verdeeld dat op grond van die gegevens

landelijke berekeningen mogelijk zijn.

Het aantal sterilisaties vertoont overigens een dalende lijn: van 99 per 10.000 mannen en 90 per 10.000 vrouwen in 1979 tot respectievelijk 44 en 26 per 10.000 (32.000 mannen en 19.000 vrouwen) in 1985.

Het jaarverslag meldt verder een daling van het aantal keren dat de morning-after pil wordt voorgeschreven, een gelijk blijven van het aantal uitstrijkjes in verband met onderzoek op

baarmoederhalskanker, een lichte daling van het aantal nieuwe kankerpatiënten en een opvallende daling van het aantal patiënten dat vanwege een depressie in behandeling wordt genomen.

Het aantal vastgestelde maagzweren heeft sinds 1971 ook een forse daling ondergaan.

Overgenomen uit: Friesch Dagblad.

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Kommentaar met een knipoog

Herman de Jong

Jan Eelkema had in de buurt van Palmerston een mooie boerderij gekocht. In die omgeving hebben zich de laatste jaren nogal wat Hollandse boeren gevestigd. Dus wordt er in de mooie nieuwe Gereformeerde Kerk van Palmerston nog een hartig woordje Nederlands gesproken.

Een mooie boerderij. Het lichtgele bakstenen woonhuis, zo typisch in het Ontario landschap, was met krachtige zandstralen schoongespoten. De kleinere houten werktuigschuren waren afgebroken en weer opgebouwd met groene staalplaten voor de muren en rode voor het dak. Alleen de "barn" was een doorn in het oog van de nieuwe emigrant. Maar boeren zitten zwaar de eerste jaren, en zo bleef de 100-jaar-oude schuur onveranderd.

Het was een koude Novemberdag. Natte sneeuw dwarrelde neer en gaf de grote varkensschuur een nog troostelozer aanblik. Als gewoonlijk was Jan Eelkema er vroeg bij en rende (in het geheel nog niet gekleed op de plotselinge weersverandering) naar de schuur. Rillend smakte hij de 100-jaar-oude schuurdeur achter zich dicht en

stond beteuterd met een afgebroken deurknop in zijn hand. Verroest! Als goed Christen gebruikte onze Jan geen sterkere woorden. Van de weersomstuit begon hij te lachen. Het woordje had nu wel een dubbele betekenis. Hij bekeek de knop ... totaal doorgeroest! En met geen mogelijkheid kreeg hij die deur van de binnenkant open.

De aandachtige toeschouwer vermogte nu een staaltje van Hollandse voortvarendheid te bespeuren. Ging Jan Eelkema zich nu vergewissen of hij levenslang bij zijn varkens opgesloten zou zijn? Niks er van! Jan Eelkema voelde een onstuimige werkkraacht in zijn lenige lichaam bruisen. Die deur kwam later wel, eerst maar aan het werk! Hij sprong behendig over een schot en tussen de knorrende varkens schraapte hij nauwkeurig de fijn-geurende mest naar de middengleuf, waar het spul aan de lopende band afgevoerd werd.

Toch kwam er een vage onrust in hem op. Terwijl hij voorovergebogen door de dwarrelende sneeuw had gelopen, had hij toch even de contouren van de schuur in zich opgenomen. Er mankeerde iets aan die vage omlijning. Ineens

wist Jan het ... hij had zijn tractor gezien! Gisteravond had hij het ding tegen de grote deuren, die zo bonkten in de stevige bries, gereden. Stijf er tegen aan! Hij zat inderdaad gevangen! Maar geen nood. Straks kwam Karelteje zijn eigen biggetjes voeren voor schooltijd. Als hij Karelteje nu maar op tijd kon waarschuwen. Elke vijf minuten liep Jan naar het raampje, dat uitzag op het grasveld tussen huis en schuur. Intussen werkte hij zich gestadig naar de achterste stallen.

"Hi, Paps!" Voordat Jan kon schreeuwen: "Hou die deur open!" hoorde hij de deur al dichtslaan. Karelteje riep: "Wat is it cold, hè Paps, and it's so nice and warm hier." Hij begon het Engels al lekker te leren. Het kereltje was wel wat verbaasd dat Vader zo boos naar hem keek. "Hoorde je me niet schreeuwen, Karelteje?" "No," zei Karelteje, "those pigs make so much lawaai."

Jan gaf Karelteje de opdracht bij het raampje te blijven. Moeder Janna zou zo wel op de veranda verschijnen als ze de schoolbus door het keukenraam, dat uitkeek op de weg, in de verte zag aankomen. Dan riep ze: "Gauw Karelteje, de schoolbus is coming," en Karelteje schoot dan als een hazewind uit de varkensschuur. Zo gebeurde het nu ook.

Maar wat vreemd! Karelteje schoot niet! Ze zag zijn handje

heen en weer zwaaien achter het raampje van de schuur. Was er iets met Jan? Oh, hij werkte zo hard, zag er soms zo moe uit! In haar ochtendjas, op haar muiltjes, die ze nog vlug bij C. en A. gekocht had voor ze gingen, snelde ze over het grasveld. Vrouwen behoren niet in natte sneeuw te snellen, vooral niet als ze een baby verwachten. Karelteje zag het gebeuren: Mams gleed uit en lag languit in de natte sneeuw. Karelteje rende naar zijn vader achter in de stal. Zijn stemmetje was te zwak om boven het geknor der varkens uit te komen. "Paps, Mam is gevallen ... gauw!"

Maar welke rechtgeaarde vrouw voelt pijn als ze haar geliefde in nood vermoedt? Ze was al bij de deur, opende het, en hoorde Jan schreeuwen: "Die deur is kapot, Janna, sla em niet dicht!" Waarop Janna, ineens helemaal gerust dat er met Jan niets aan de hand was, antwoordde: "Die deur is helemaal niet kapot, ik deed em immers net open," en met een flinke zwaai sloeg ze de deur dicht. "Hè, het is lekker warm hier," kon ze er nog net uitbrengen voor de toorn van haar anders altijd zo bedaarde echtgenoot als een lawine over haar heen sloeg.

Karelteje ging vergenoegd op een schot zitten. Nu gingen Paps en Mams weer heel hard tegen elkaar schreeuwen. Dat gebeurde wel vaker. Oh, wat was Paps boos. Hij smiet z'n alpino petje zomaar tussen de varkens. Fijn, nu kon hij lekker bij z'n biggetjes blijven. Beter in een varkensgevangenis dan in een schoolgevangenis! Maar wat gebeurde er nu? Paps en Mams begonnen ineens heel hard te lachen. Paps sloeg zich op de knieën van pret en Mams begon helemaal te schokken van de lach. Ze hield haar handen tegen haar buik. Daar zat een baby in, dat wist hij best! Misschien was het niet goed voor de baby om mee te schokken. Je kunt nooit weten!

Even later waren ze alledrie aan het werk. Mams schoot in een oude overall en ging de vuile raampjes schoonmaken.

Ze begon gekke Hollandse versjes te zingen. Vader bromde mee. Karelteje kende de versjes nog wel — "Daar bij die molen," en, "Toen onze Mop een mopje was." Oh, wat hadden ze een fijne morgen. Zo'n morgen had Karelteje in Canada nog niet meegemaakt.

Om elf uur kwam de jonge dominee het erf oprijden. Jan zat al in de kerkeraad en vanwege zijn fijne Hollandse handschrift hadden ze hem meteen maar tot scriba gebombardeerd. Kon hij meteen de moeilijke theologische taal van het land leren. De dominee dacht: eerst maar es naar de schuur. Hij kwam meestal een kwartier vóór koffietijd. Hij wist natuurlijk niet dat, zodra Janna de dominees auto bij de schuur zag, ze automatisch Douwe Egberts in de perculator gooide.

De dominee opende de deur en meteen voelde hij een paar sterke armen om hem heen. Tjonge, die Hollanders waren toch echt hartelijke Christenen. Je kon wel merken dat het kerkelijk klimaat in Nederland veranderd was. Een schepje charisma was ook heus wel nodig ...

Toen hoorde hij de boer in zijn oor fluisteren: "Nergens om, hoor dominee, 't is maar dat je de deur niet achter je dicht slaat!"

Deze wereldschokkende gebeurtenis in het anders zo rustige Palmerstongebied had twee gevolgen. Een paar maanden later ging de hele varkensschuur tegen de vlakte. De dominee gebruikte het verhaal in een preek zonder naam en plaats te noemen. Ik geef u te raden waarover de dominee preekte! "Zit u ook wel es met een afgebroken deurknop des geloofs in uw handen?"

Herman de Jong woont in Jordan Station, Ontario.

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Books/Meditation

Robert VanderVennen, book review editor



Friends of God

Wayne Brouwer

Thought on fire!

"All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them." (Acts 2:4)

As the flight attendant walked down the aisle of the airplane, checking seat belts on each lap, a hand stopped her. "Please tell the captain not to fly faster than sound," came the plea from below. "We're travelling together, and we would like to talk!"

Speaking is an essential part of living. Even in the world of the deaf and dumb, thoughts of the mind speak together in the whispers of the many egos that make up a single personality. That's the power behind John's description of Jesus' birth in the opening of his gospel: "And the Word became flesh and dwelt among us, full of grace and truth." (1:1, RSV) God spoke; God communicated with us; God lived among us!

The sounds of silence

But so much of our speech is babble, the ramblings of people who have run out of things to say; the shouts of those who beg for silence in order to be heard, but are afraid of the roar of quiet. In their gripping song "The Sounds of Silence," Simon & Garfunkel penetrate the mists of human depravity with words akin to those of biblical prophets:

*And in the naked light, I saw
ten thousand people, maybe more;
people talking without speaking,
people hearing without listening,
people writing songs that voices never shared,
and no one dared
disturb the sounds of silence!*

Eloquence

William Jennings Bryan, one of America's greatest orators, once defined eloquence as "thought on fire!" He said it happens when someone "knows what he is talking about and means what he says."

When you leaf through the book of Acts, the word "boldness" jumps out at you. It is the description of the speech of the early church. Always, it is tied with a verse like that of our text. The Holy Spirit moves in, and the speech of a human is driven by the mind of God. The Word of God becomes "thought on fire!" People know what they are talking about; they mean what they say.

Knowledge and truth

But communication is more than just speaking. The mothers of bride and groom were talking together after a wedding, and one commented on the pastor's message, "Twas a fine sermon the parson had for us today; I just wish I knew as little about it as he does!"

Words can act as a smoke screen, hiding a lot of nothing in a beautiful shell. A banker in Japan once told E. Stanley Jones, "Before the war they had a slogan that business talk is like a folding screen. You have to make it crooked to make it stand. If you make it straight, it won't stand."

But when the Holy Spirit possesses, when the fire of God races through the bones and charges the heart, there is no double talk. It comes out clean; it comes out straight; it comes out truth. Jesus saves! Jesus is Lord!

Have you listened to yourself talk lately?

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ontario.

Children

Growing up youngest

Jacob's Little Giant by Barbara Smucker. Markham, Ont.: Penguin Books Canada Ltd., 1987. Hardcover, 100 pages, \$12.95. Reviewed by Doro J. Bakker, Orangeville, Ont.

Seven-year-old Jacob Snyder hates being the youngest in his family. Everyone treats him like a baby. His father never gives him any of the grown-up farm chores, and everyone in the family always calls him "Little Jakie." Nobody takes him seriously. Not only is he the baby of the family, Jacob is also the smallest in his class at school. When even skinny little Emmie Shantz is picked for the baseball team before him, Jacob feels like digging a hole in the ground and climbing in. Would he ever be big enough?

But all that changes one summer when an official from the Ministry of Natural Resources asks Mr. Snyder to participate in an experiment to try to save the Canada geese from extinction. Jacob can hardly believe it when his father gives him the responsibility of the project. Jacob must guard the pair of Canada geese that are sent to nest on the Snyder's pond. Although he is ecstatic, Jacob is scared. Can he handle these giant birds? Can he protect them from hungry animals and illegal hunters?

When the Canada geese finally lay their eggs and the goslings are hatched, Jacob can barely contain his excitement. One of the goslings is much smaller than the rest and has difficulty keeping up. Jacob feels a real kinship with the small bird and through caring for him comes to terms with being the youngest and smallest himself. When Jacob's success is acknowledged by the Ministry of Natural Resources and his family, he never felt prouder!

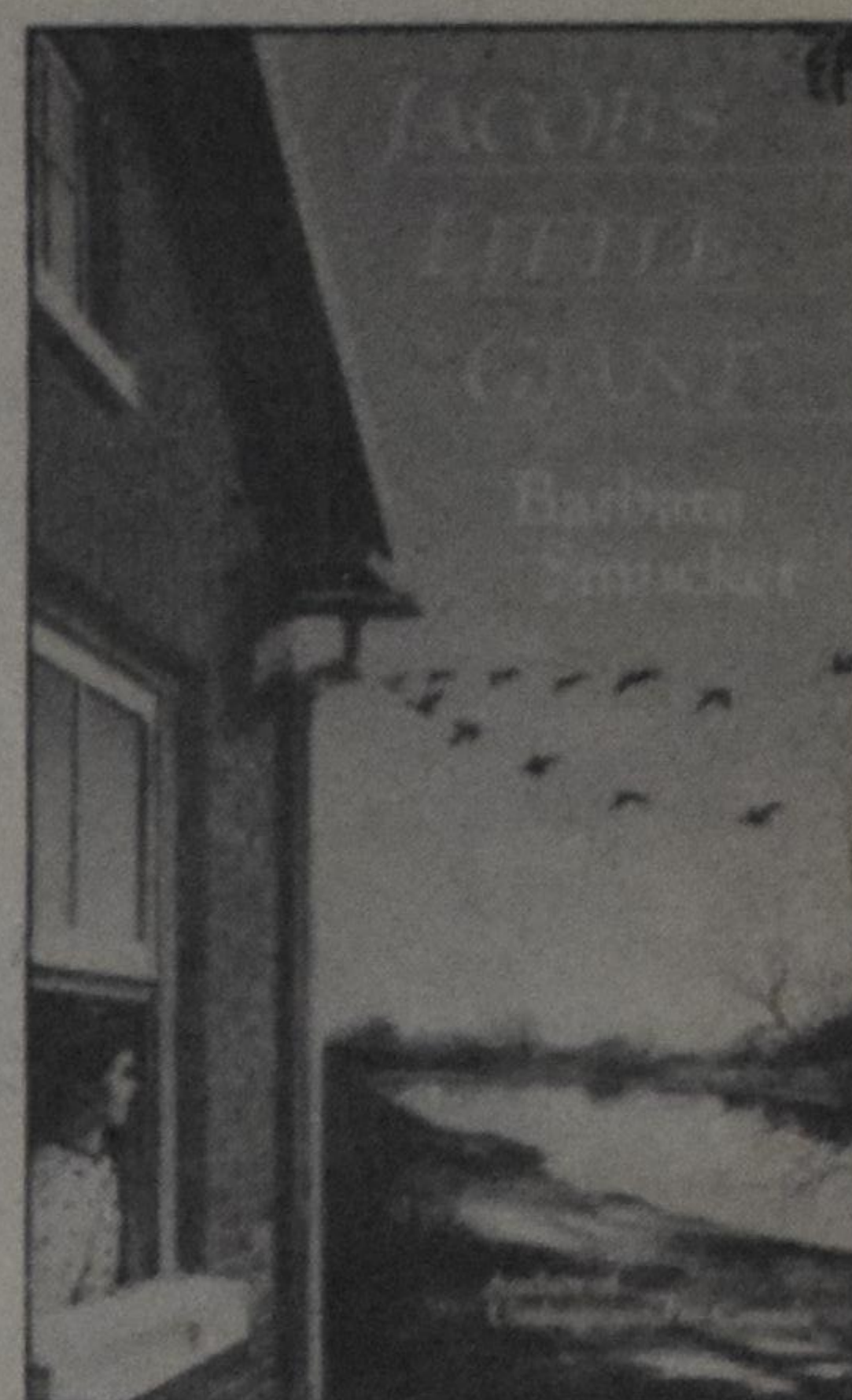
Woven through the story of Jacob is the true story of the

nesting, breeding and migratory habits of the Canada geese. Who can fail to be impressed by these magnificent birds — the largest geese in the world?

This gentle story deals with a devout Mennonite family. Their faith and traditional family values provide Jacob with a secure and wholesome environment in which to grow up.

Children from nine to 13 years will enjoy this story of a young boy growing up.

Barbara Smucker has written many stories for young readers. Several of her books have won awards including a Canada Council award, the Ruth Schwartz award and the Brotherhood Award of the U.S. National Conference of Christians and Jews. For those young readers who enjoy



historical fiction, Ms. Smucker's novels, *Days of Terror* and *Underground to Canada* are gripping books worth reading. Barbara Smucker and her husband, a Mennonite minister, live and work in Waterloo, Ontario.

Preaching

For the lazy preacher

The Zondervan 1988 Pastor's Annual: A Planned Preaching Program for the Year, by T. T. Crabtree. Grand Rapids: Zondervan, 1987. Paperback, 400 pages, \$18.50. Reviewed by Robert VanderVennen.

Here's good news: if your church is without a preacher, you don't need to hire one. This book has two sermons written out for each Sunday in 1988, plus a service for a Wednesday night prayer meeting. For good measure, there is a list of hymns and an offertory prayer for each Sunday morning service.

Busy preachers should have all the help they can get, but this goes too far. Suggested sermon topics with notes can be helpful and stimulating for the overworked preacher, but canned sermons are too much. I don't care where a preacher gets his or her good ideas, but they should at least pass through his or her head, as this

material is not designed to do.

An idea of how far the publisher has stooped in this book is the fine-print line: "Much of the contents of this book was previously published in the *Pastor's Annual* 1967."

In other words, recycled from 20 years ago. This is not one of Zondervan's finest.

Calvinist Contact will not be publishing a Dec. 25 issue. Advertising deadlines for the Jan. 1 and Jan. 8 issues are earlier than usual. If you wish an ad placed in C.C., please check the bottom of the Calendar of Events on page 16 for deadlines.

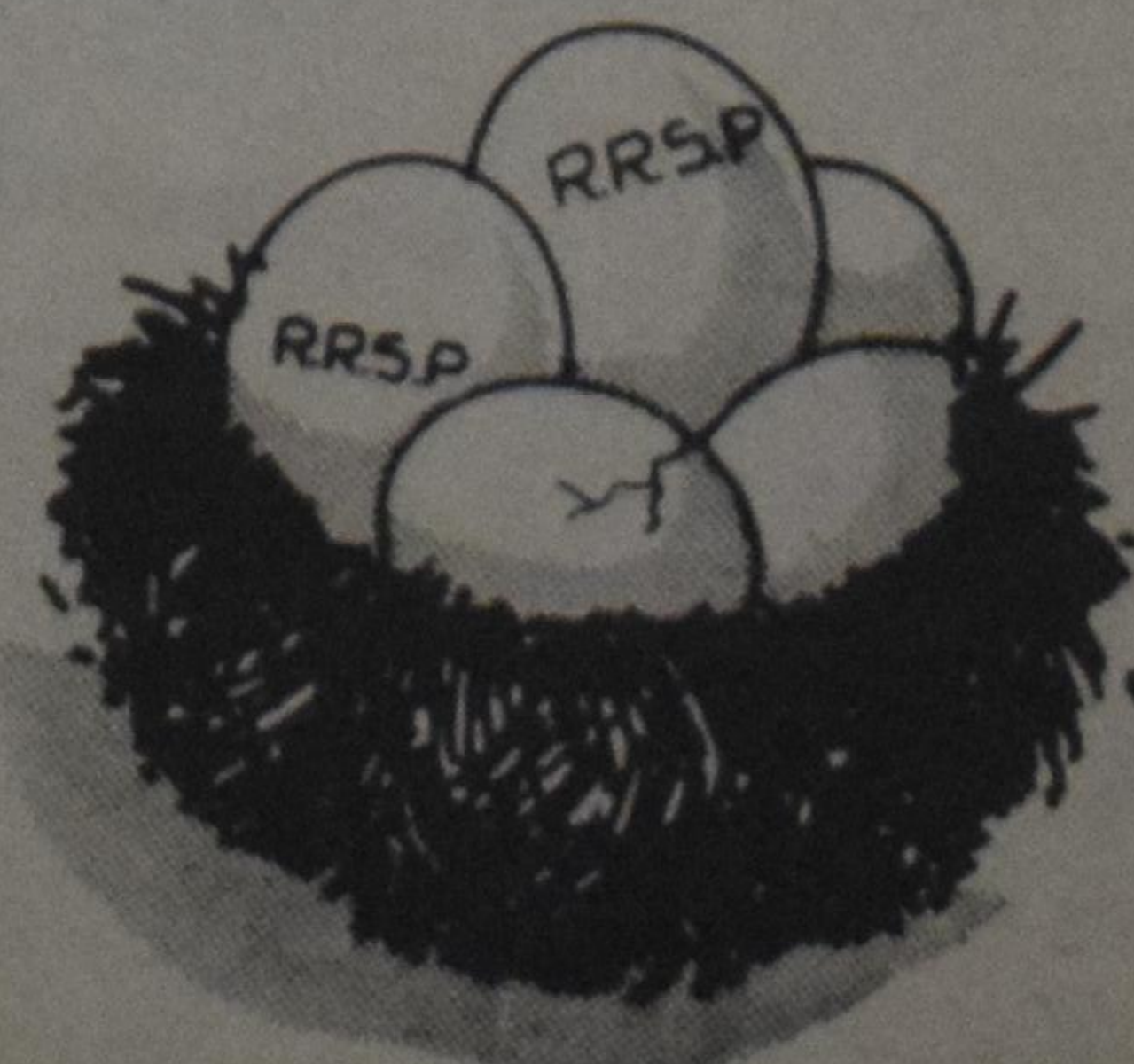
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YOUNG ADULT CONFERENCE FOR CHRISTIAN SINGLES

THE CHALLENGE '88 CONFERENCE SCHEDULE

DENVER, COLORADO

SUNDAY, FEBRUARY 21

8:30 - 10:00 AM
WORSHIP, SESSION #4
10:30 - 5:00 PM
Elective Workshops 2, 3 & 4
7:00 - 8:30 PM
WORSHIP, SESSION #5
Speaker: Rev. Frank Tillapaugh
9:00 - 11:00 PM
CONCERT: Pete Carlson

MONDAY, FEBRUARY 22

8:30 - 10:00 AM
Elective Workshops
10:30 - Noon
GENERAL SESSION #6
Speaker: Rich Hurst
Lorolie Brown

NOON

CONFERENCE CONCLUDES
2:00 - 11:30 PM
Keystone Adventure
(night skiing)

TUESDAY, FEBRUARY 23

6:30 AM - 10:00 PM
VAIL ADVENTURE
(downhill & cross-country/
sightseeing & shopping)

THURSDAY, FEBRUARY 18

6:30 AM - 9:30
Snow Train Adventure — Winter Park
skiing or sightseeing

FRIDAY, FEBRUARY 19

Noon - 7:00 PM
Conference Registration
1:00 - 4:00 PM
The Old West — Denver Adventure
7:00 - 8:30 PM
GENERAL SESSION #1
Speaker: Tim Hansel
9:30 - 11:00 PM
Square Dance/Volleyball

SATURDAY, FEBRUARY 20

8:30 - 10:00 AM
GENERAL SESSION #2
Speaker: Tim Hansel
10:30 - Noon
Elective Workshops
1:30 - 3:00 PM
GENERAL SESSION #3
Speaker: Rich Hurst
4:00 - 6:00 PM
GREAT EVENTS GAMES JAMBOREE!
9:00 - 11:00 PM
CONCERT: James Ward

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